

ཨ། ལྷ་སའི་སྐད་ཀྱི་མཐོང་གཞི་

སྒྲུབ་དཔ།

**A Beginning Textbook  
of  
Lhasa Tibetan**

Ellen Bartee

Nyima Droma

46

ལྷ་སའི་སྐད་ཀྱི་མང་གཞི་སློབ་དེབ།

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## PREFACE

The goal of this textbook is to teach the student how to speak the Lhasa variety of Tibetan. We have assumed a general familiarity with the writing system and have only included three chapters as a basic overview of the alphabet and rules of spelling<sup>1</sup>. Because the starting point of this book is very simple, it provides an excellent opportunity for the student to immediately rely on Tibetan script rather than romanized script. This, we believe, will help to immerse the student in Tibetan. Hence, no romanized script is provided and the student is encouraged to practice writing as well as speaking every day. However, this textbook can still be used for those who are learning the Tibetan writing system concurrent to speaking.

This is not a grammar book, nor does it seek to analyze Tibetan from a linguistic perspective. We have sought to provide easy explanations without oversimplifying to the point of meaninglessness. In order to do this, vocabulary and grammar are controlled and introduced at an 'digestible' rate. Some structures are not fully explained initially, and complex examples are avoided, but enough explanation is provided for the student to be able to master the conversations being studied. As the lessons progress, complexity will increase.

We have attempted to limit the vocabulary and structures to the Central dialect of Tibetan, particularly that spoken in and around Lhasa. In order to truly represent Lhasa speech, polite terms (honorifics) must be learned. This sometimes makes it difficult for the beginner, but we have tried to include what is necessary without overloading the student. Because written and spoken Tibetan can be quite different, sometimes the pronunciation does not correspond to the written form. We point out such instances to the student and give phonetic transcription to help the student with Lhasa pronunciation.

The core lessons in this textbook contain a limited number of vocabulary items (about 700). Most students will find this a sufficient start as normal everyday contact will also bring opportunities to learn new words. In the process of acquiring vocabulary, it is important to do so in context and we have tried to contextualize the vocabulary included in this book. Depending on the student's speed, we recommend that two to four class hours be spent on each lesson for a duration of roughly 18 weeks.

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<sup>1</sup> There are several textbooks that give a good overview of the writing system. For those who read Chinese, look at *zangwen pinyin jiaocai* (*bad.yig.gi sgra.shyor slob.deb*) and the first chapter of *lasa kouyu* (*lha.sa'i kha skad klog.deb*) which provides an overview of all the different rules of spelling. For English readers, try the first chapter of *Modern Tibetan Language, Vol. I* by Thonden Lobsang.

This book is accompanied by 2 cassettes that were recorded by three speakers from Lhasa city and one speaker from Lhokar. Before beginning a new lesson, whether studying with a tutor or in a classroom, it is important to listen to the tape a few times without attempting to say any of the new words or phrases. This will help fix the proper pronunciation and rhythm of the language in the mind of the learner before bad habits are subconsciously formed.

The appendices include several sections that we think will be useful: answers to all the practice work given in each lesson (Appendix I); a short introduction to Tibetan grammar that covers some of the most difficult constructions the student will encounter when first learning Tibetan (Appendix II); a general overview of verbalizers in Tibetan (Appendix III); a paper on honorific usage in LT (Appendix IV) and a very brief reminder of some spelling rules that affect pronunciation (Appendix V). In addition, there are both Tibetan-English and English-Tibetan glossaries to help the student easily look up words as well as an annotated bibliography to give the students areas for further study.

Finally, we would like to thank the many people who helped check this book and/or who provided valuable advice and help as we were writing it. Thanks to Ken Hugoniot, Ngawang Pintsok, Geoff Bailey, Yangchen D. Tsatultsang, and Professor Hu Tan for their corrections, suggestions and ideas. The Tibetan in this book was first produced using Wylie Edit which was developed by Chet Wood. Tashi Tsering, computer whiz, introduced a few changes in the font and managed all the technical difficulties. Tsering Thar kindly allowed us to use his Macintosh while working on the book at the Tibetan Research Center in Beijing.

We hope this book is helpful to you.

Ellen Bartee  
Nyima Droma

September, 1998

Revised in September, 2000

# སྟོན་ཆ་དང་ལྔ།

## LESSON ONE

*In this lesson, you will learn the thirty Tibetan root letters and four vowel diacritics.*

The Tibetan Alphabet consists of 30 root letters and four vowels. Each root letter has an inherent 'a' sound. When the vowels are added above or below the root letter, they change the 'a' (as in 'pot') to either 'e' (as in 'ray'), 'i' (as in 'bee'), 'o' (as in 'so'), or 'u' (as in 'shoe').

### ཀ་ཁ་ག་ང་། THE THIRTY ROOT LETTERS

The 30 letters can be roughly subdivided into either high or low register (low register letters are underlined) and with or without aspiration (aspirated letters are written with an 'h'). Listen carefully and repeat after the speaker on the tape.

ཀ ka	ཁ kha	ཀྱ <u>kha</u>	ང <u>nga</u>
ཅ ja	ཆ cha	ཇ <u>cha</u>	ཉ <u>nya</u>
ཏ ta	ཐ tha	ཏྱ <u>tha</u>	ཌ <u>na</u>
ཌ pa	ཌྷ pha	ཎ <u>pha</u>	ཏྩ <u>ma</u>
ཅྱ tsa	ཆྱ tsha	ཇྱ tsha	ཉྱ wa
ཞ <u>sha</u>	ཟ <u>sa</u>	འ a	ཡ <u>ya</u>
ར <u>ra</u>	ལ <u>la</u>	ཤ sha	ས sa
ཧ ha	ཨ a		



ཡི་གེ་རྩི་ལྟངས། WRITING ORDER

It is very important to write each letter in the order and direction that is typically used by Tibetans. The general direction is left to write and top to bottom. In the chart below, each letter is written one stroke at a time for you. (calligraphy by ཨཱ་ཁྲི།).

[illegible]

## དབྱེངས་བཞི། THE FOUR VOWELS<sup>1</sup>

Each vowel has a name based on its shape<sup>2</sup>. The chart below indicates each vowel as seen in combination with the root letter ཨ:

ཨི	ཨུ	ཨེ	ཨོ
གི་གུ	ཞབས་ཀུ	འགྲེང་པོ	མ་ཨོ
'curve'	'foot hook'	'upright'	'nose horns'

## ཡི་གེ་ལྷོག་སྒྲངས། SPELLING STYLE

Syllables in Tibetan can be as simple as one root letter (for example, ཀ 'I') or as complex as a combination of seven elements (one of which is a vowel). Each syllable is spelled in a fixed manner. Learning how to spell aloud is crucial for remembering how to spell words on paper. The basic order is left to right until reaching the root letter, then top to down, and continuing left to right until the syllable (or word) is completed. Listen carefully to the tape several times<sup>3</sup> and then repeat the following syllables after the speaker (you will have to stop the tape):

Root letter	Vowel	Word	Meaning
མ	གི་གུ	མི	'person'
ང	ཞབས་ཀུ	ངུ	'to cry'
ད	འགྲེང་པོ	དེ	'that'
ཞ	མ་ཨོ	ཞོ	'yoghurt'

<sup>1</sup> Of course, there are many more vowel sounds in Tibetan, but only four vowel glyphs.

<sup>2</sup> From *The Classical Tibetan Language* by Stephan Beyer, p. 45.

<sup>3</sup> Research has shown that students who first listen to a native speaker many times before attempting to speak, tend to have better pronunciation and intonation than those who do not. Part of the reason for this is that the student can internalize the correct pronunciation and rhythm of the language before falling into bad habits of production. In addition, being able to first listen reduces the potential stress of language learning that some students may encounter.

## འདྲ་སྒྲིག་ PRACTICE

A. Listen at least three times to the alphabet before attempting to repeat after the speaker.

B. Listen to the tape and circle the letter you hear.

1. ཁ ཀ ཁ

2. ཁ ཅ ཁ ར

3. ཅ ཅ ཅ

4. ཅ ཅ ཅ

5. ཅ ཅ ཅ ཅ

6. ཅ ཅ ཅ

7. ཅ ཅ

C. Listen to the tape and write the syllables that you hear spelled.

1.

2.

3.

4.

5.

6.

7.

8.

འདྲ་སྒྲིག་གི་ཡོད་པ་མ། DO YOU KNOW?

A person travelling across Tibet will not only notice unique cultural features that distinguish each area, but will also note unique linguistic features. Traditionally, Tibet is divided into three broad dialect groupings: Central (which includes Lhasa Tibetan), Kham and Amdo. Within each of these, there are many smaller dialect subgroups. There can be great differences among these dialects, to the extent that some are mutually unintelligible. However, literate Tibetans all over Tibet use the same written form and can read the same documents. The reading style will vary according to the local dialect and the manner in which they have been taught to read. A person from Amdo for example, most likely will not distinguish any tones in their reading, unlike a person from Lhasa. The person from Lhasa, on the other hand, will not read any initial consonant clusters, unlike the person from Amdo. So even though they may not understand each other when speaking, literate Tibetans can understand each other through writing.

## སློབ་ཆུ་གཉིས་པ།

### LESSON TWO

*In this lesson, you will learn the possible suffixes and prefixes in Tibetan*

#### རྒྱུ་གཞི་སྟོན་ FIRST SUFFIXES

Ten of the root letters can also function as suffixes. These are ག ཏ ལ ས ལྷ ར ལ རྩ ལྷ and ས. We will briefly discuss some of the consequences of pronunciation when these suffixes follow a root letter.

##### I. Tonal changes

Generally, the suffix ག causes a high tone to become high-falling and a low-rising tone to become low-rising-falling. Compare the following syllables:

ཐ ག — ཐག                  ཏ ག — ཏག                  ལ ག — ལག

##### II. Final consonant

The suffixes ར and ཏ are pronounced at the end of the syllable. For example:

ཐར	'barley beer'
ཏར	'and'
ལར	'mother' (honorific)

##### III. Vowel changes

A. The suffixes ལ ས ལྷ and ས not only make the vowel of the root letter slightly longer, but also change it in the following ways:

a --> ε (as in English *bet*)  
o --> ø (as in French *seul*)  
u --> y (as in German *füllen*)

In addition, སྷ causes the vowel to become nasalized. When root letters include the vowels 'i' or 'e', there is no pronunciation change. Listen to the following examples on the tape:

ཆ _ ཆད	ཐ _ ཐད	ཡ _ ཡད	ཉ _ ཉད	ཨ _ ཨད
མ _ མམ	ད _ དམ	ཕ _ ཕམ	ཆ _ ཆམ	ཨ _ ཨམ
བ _ བལ	ས _ སལ	པ _ པལ	ས _ སལ	ཟ _ ཟལ
ང _ ངས	ཚ _ ཚས	ར _ རས	ཞ _ ཞས	མ _ མས

B. The suffix ཎ is pronounced as an unreleased 'p' at the end of the syllable (that is, your mouth should stay closed after pronouncing it). When it follows an open vowel, the 'a' changes to a schwa (like the 'u' in the English word 'cup')<sup>4</sup>.

ཁྱཎ	'needle'
དྲྎ	'book'
ཡྲྎ	'father' (honorific)

C. The suffixes ར and ལ cause the syllable to lengthen. Sometimes ར adds a slight 'r' sound<sup>5</sup>:

ཡར	'up'
ཕར	'photo'
དགའར	'to be happy'

## ཡང་འདྲུག SECOND SUFFIX

The suffix ར also functions as a 'second suffix' and can occur after four root letters: ག ར ལ and ལ. Listen to the pronunciation differences:

<sup>4</sup> When ཎ is the last syllable in a word, it is typically pronounced as 'wa'.

<sup>5</sup> This is especially noticeable with older speakers.

ཁ	ཁམ	ཁམས
ས	སང	སངས
ཐ	ཐབ	ཐབས
ལ	ལྟག	ལྟགས

## ཕྱིན་འཇུག་ PREFIXES

There are five prefixes that can occur before a variety of root letters:

Prefix	Root letters
ག	ཅ ཏ ཅ འ ས ཞ ཟ ན ཉ མ ཡ
ད	ཀ ག ཁ ཐ ཇ མ
ང	ཀ ཅ ཏ ཅ འ ས ཞ ཟ ཁ ན
མ	ཁ ཅ ཐ ཇ ཁ ག ཇ ཏ ཇ ཉ མ
འ	ཁ ཅ ཐ ཇ ཁ ག ཇ ཏ ཇ ཉ མ

The pronunciation of some root letters is affected by the prefix. When ཅ མ མ ཡ are prefixed, they change from low to high tone. When ཀ ཇ ཏ ཇ ཇ are prefixed they change from being aspirated to being unaspirated. When ཀ ཅ ཏ ག ཅ are prefixed, their pronunciation does not change.

## ཡི་གེ་སྒྲིག་སྤངས་ SPELLING STYLE

Each prefix is pronounced with -wo/-o before the root letter and then the finally the whole syllable. For example:

'yak'	ག་འོག་ + ཡ + ག = གཡག
'to be happy'	ད་འོག་ + ག + འ = དགའ
'to send out'	བ་འོག་ + ཏ + ཇ = བཏང



'face'	མ་འོག་ + ད་ + རྟ་ཚ་ + མདོ་ + ང་ = མདོང་
'to land'	འ་འོག་ + བ་ + བ་ = འབབ་

**NOTE** At first, it can be difficult to know which letter is the root letter. Here are a few simple ways to recognize the root letter to get you started. The root letter is almost always the one which has a vowel or another letter above or below it. If there are two letters, then the first letter must be the root letter. If there are four letters, then the second letter must be the root letter. In most three letter syllables, the second letter is the root letter. If the second letter is one of the suffixes ག་ ང་ བ་ or མ་ and is followed by ས་, then the first letter is the root letter.

## རང་སྐད་ PRACTICE

A. Write each word as you would verbally spell it

1. སྤྱ 2. མོ 3. མཇུག་ 4. དུལ་ 5. མགོ 6. གར་ 7. གཡར་ 8. གཅིག་

B. Circle the root letter in each of the following words

1. བདག་ 2. མངགས་ 3. མདོང་ 4. གངས་ 5. འཕྲུལ་ 6. ཡོད་ 7. དཀའ་

རང་སྐད་གོ་གི་ཡོད་པས། DO YOU KNOW?

In Written Tibetan a small dot called ཚེག་ occurs between syllables, but there is no indication of word boundaries. Since many Tibetan words are polysyllabic, it can be difficult at first to recognize word breaks. In addition, there is only one punctuation mark (།) called གཤོག་. It can be used at the end of a sentence, a paragraph, or a book. It can also tell the reader where to pause or where to take a breath. Another convention commonly used is called ཡིག་མགོ་ (༄༅། །) and is used at the beginning of an article or book.

## སློབ་ཆུང་གསུམ་པ།

### LESSON THREE

*In this lesson, we will finish our overview of the Tibetan alphabet and spelling.*

So far, we have talked about prefixes, suffixes and vowels that can all occur in one syllable. In addition, there are superfixes and subfixes that can go above and below the root letter. As few as one, and as many as seven different elements can occur in one syllable.

### མགོ་ཙམ་ SUPERFIXED LETTERS

Three letters རྩ་ལ་ and སྩ་ can function as superfixes. The rules of pronunciation are the same as those for the prefixes with a few exceptions. When ལ་ is superfixed to ལྷ་, the result is *lha*. Like the vowels, these letters have names and can occur with the following root letters:

Superfix	Name	Root letter occurs with
རྩ་	རྩ་མགོ་	ཀ ཏ ཅ ག ར ལ ས རྩ ང ཅ མ
ལ་	ལ་མགོ་	ཀ ཅ ཏ ས ག ར ལ ང ཏ
སྩ་	སྩ་མགོ་	ཀ ཏ ས ཅ ག ལ ས ང ཅ མ

### ཡི་གེ་སློབ་སྟངས་ SPELLING STYLE

The correct spelling order is first the superfixed letter, then the root with the suffix བྱུགས་, then the whole syllable (the other elements such as prefixes and suffixes follow the order explained in the previous chapters):

རྩ་	ཏ་བྱུགས་	ཏྱ་		
ལ་	ང་བྱུགས་	ལྱ་		
སྩ་	ཏ་བྱུགས་	ཏྱ་	ག་	སྟག་
ལ་	ཅ་བྱུགས་	ལྱ་	ག་སྩ་	ལྱུགས་
ལ་	ཏ་བྱུགས་	ལྱ་	ན་རྩ་	ལྱྱ་

**NOTE** Prefixes and superfixes can affect adjacent syllables within words. For example, when a syllable does not have a coda, that is, no final consonant, it may take the prefix of the following syllable as its coda.

Thus, most Lhasans pronounce ཏ་བྱུགས་ (from the examples above) as *tap.ta*, not *ta.ta*. In addition, the prefix འ and the superfix ལ are often pronounced as a final nasal consonant in the previous syllable. Thus a word like ཏ་ལྟོ (‘now’) is pronounced *than.ta*, not *tha.ta*. As in the spelling systems of most languages, however, there are exceptions.

## འདྲེན་མཁའ་ཚལ་ SUBJOINED LETTERS

There are four letters, ཡ ར ལ ལྟ, which can function as subjoined letters. Unlike most of the other letters three of these letters change their shape drastically<sup>6</sup>. These letters can occur with the following root letters:

Letter	Shape	Name	Root letters
ཡ		ཡ་བྱུགས་	ཀ ཁ ག ལ ས ས མ
ར		ར་བྱུགས་	ཀ ཏ ལ ཁ ས ག ཏ ཏ མ ས
ལ		ལ་བྱུགས་	ཀ ག ལ ར ས ཟ
ལྟ		ལྟ་བྱུར་	ཀ ཁ ག ཏ ཏ ཏ ཏ ཟ ར ལ ཏ ས ཏ

With the exception of ལྟ་བྱུར་, which does not change the pronunciation of the root letter it occurs with, the subjoined letters greatly affect the pronunciation.

- When ཡ is subjoined to ཀ ཁ or ག, they are pronounced with a ‘y’ sound (kya, khya, khya). When it is subjoined to ལ ས ས or མ, they are pronounced just like ར ཏ ཏ and ཏ.
- When ར is subjoined to ཀ ཏ ལ ཁ ས ག ཏ or ཏ, they are pronounced with an ‘tr’ sound. Aspiration and tone do not change in the root

<sup>6</sup> The superfix ལ is changed slightly as well.

letter. Thus ཀ ཏ and ཡ are all pronounced as high and unaspirated *tra*. ཁ and ལ are pronounced as high and aspirated *thra* and ཁ ལ ཀ ཏ and ཡ are all pronounced as low, aspirated *thra*.

- When ལ is subjoined to ཀ ཁ ལ ཏ or ས, all but one of the root letters is pronounced *la* with a high tone. Thus ལྷ ལྷ ལྷ etc., are all pronounced *la*. The one exception is ལྷ which is pronounced *ta'*.

### ཡིག་སྐྱོག་སྣངས་ SPELLING STYLE

The subjoined letters are read after the root letter in the manner shown below. The final combination is the completed syllable:

བ	ཡ་བདགས་	བྱ		
ཁ	ཡ་བདགས་	ཁྱ	གི་གྱ	ཁྱི
ཁ	ར་བདགས་	ཁྱ	ས	ཁྱས་
ཞ	ལྷ་བྱར་	ཞྱ		
ཀ	ལ་བདགས་	ལྷ	ན་རྩ	ལྷྱ ཀྱ ལྷྱག

### རང་སྐྱོང་ PRACTICE

A. Circle the syllable that is a different sound from the others.

1. ལྷ ལ ལྷ ལྷ
2. ལྷ ལྷ ལྷ ལྷ
3. ལྷ ལྷ ལྷ ལྷ

B. Using a dictionary, look up the following words and write down the definitions (a dictionary enters words according to their root letters)

<sup>7</sup> Some speakers first pronounce a slight nasal consonant before the root consonant. This is true for roots which have ར or ལ as prefixes and ལ as a suffix.

1. བྱེད་རང
2. སྒྲུབ་སྒྲུབ
3. རྩྱུ
4. ལྷ་ས

རང་ཏ་གྲོ་གི་ཡོད་པས། DO YOU KNOW?

Tibetans love calligraphy and place high value on its history and written expression. At the inception of written Tibetan, there were two main styles of writing: དབྱ་ཆེན་ and དབྱ་མེད་ which are still used today. The font used in most publications, including this book, is དབྱ་ཆེན་. During the Tubo Dynasty, eight styles of དབྱ་ཆེན་ and two kinds of དབྱ་མེད་ were developed. Eventually as many as a hundred different styles of writing were developed, each with its own unique style. In Modern Tibet, four styles are mainly used. Children usually begin learning how to write རྩྱུ་སྒྲུབ་. Most Tibetans in Central Tibet use རྩྱུ་སྒྲུབ་ཡོག་ and རྩྱུ་སྒྲུབ་ for correspondence and everyday business, while those from Amdo and Khams tend to use དབྱ་ཆེན་. རྩྱུ་ཆ་ is used throughout Tibet, but probably used more in Lhasa than elsewhere. Here are examples of these four scripts (calligraphy by རྩྱུ་སྒྲུབ་)

དབྱ་ཆེན།

ལྷ་སའི་སྒྲུང་གུ་མ་ང་གཞི་སྒྲོ་བ་དེ་ག།

ལྷ་ཆ།

ལྷ་ཤེས་སྒྲུང་གུ་མ་ང་གཞི་སྒྲོ་བ་དེ་ག།

ལྷ་ས་མ།

ལྷ་ཤེས་སྒྲུང་གུ་མ་ང་གཞི་སྒྲོ་བ་དེ་ག།

ལྷ་ས་ཡི་ག།

ལྷ་ཤེས་སྒྲུང་གུ་མ་ང་གཞི་སྒྲོ་བ་དེ་ག།





## སློབ་ཚན་བཞི་པ།

### LESSON FOUR

*In this lesson, you will learn the linking verb རེད, its negative མ་རེད and the question form རེད་ལས།.*

#### DIALOGUE ONE

- མིག་དམར།      ཉི་མ་ལགས། འདི་ག་རེ་རེད།  
ཉི་མ།            དེ་སྒྲིག་ཀྱི་རེད། མིག་དམར་ལགས། འདི་ག་རེ་རེད།  
མིག་དམར།      དེ་སློབ་དེང་རེད། འདི་ག་རེ་རེད།  
ཉི་མ།            དེ་རྒྱུ་བཀྲུག་རེད། འདི་ག་རེ་རེད།  
མིག་དམར།      དེ་སྒྲིག་ཅེ་རེད།  
ཉི་མ།            ཞ་ལས།

- Migmar:      Nyima-la, what is this?  
Nyima:      That is a pen. Migmar-la, what is this?  
Migmar:      That is a textbook. What is this?  
Nyima:      That is a chair. What is this?  
Migmar:      That is a table.  
Nyima:      Oh.

#### ཆེག་གསར། NEW WORDS

- |             |              |            |                        |
|-------------|--------------|------------|------------------------|
| 1. སློབ་ཚན་ | lesson/class | 13. དང་པོ་ | first, ordinal number* |
| 2. དེ་      | that         | 14. སྒྲིག་ | pen                    |

\* དང་པོ་ is the ordinal number for གཞི་གཅིག་; all other numbers form the ordinals by adding པོ་ to the cardinal form, i.e. གཞི་པོ་ 'second', གསུམ་པོ་ 'third', etc.

3. འདི	this	15. ལ་གས	polite suffix attached to names and titles
4. དེ	book	16. སློབ་དེ	textbook
5. ལྷུ་བུ་གྲུག	chair	17. སྒྲུ་ཅེ	desk, table
6. ཟེད	is	18. མ	negative, not
7. ག་ཟེ	what (question word)	19. སྐས	question particle
8. ཨ་ལས	'oh', 'ah'	20. ཞི་ཕྱུག	pencil
9. ཚིག	word	21. ཚིག་མཛོད	dictionary
10. གསར་པ	new	22. སྒྲིག་བྱ (ཤྲིག་གྲུ)	paper
11. མིག་དམར	Mars, a person's name		
12. ཉི་མ	The sun, a person's name		

## GRAMMAR

I. Dialogue one is based on two grammatical patterns:

A. Interrogative sentence (content question<sup>9</sup>)

this/that	+	question word	+	verb
འདི/དེ		ག་ཟེ		ཟེད

B. Declarative sentence (simple sentence)

this/that	+	Noun	+	verb
འདི/དེ		དེ		ཟེད

II. Numbers 1-10 Numbers come after the nouns they modify (just the opposite from English). After looking at numbers one to ten, fill in the blanks according to the pictures below:

1. གཅིག      one      6. ལྔ་ག      six

<sup>9</sup> A content question (or information question) requires an answer other than yes/no or a choice of one of two possibilities (either/or).

2. གཉིས་ two 7. བདུན་ seven

3. གསུམ་ three 8. བརྒྱད་ eight

4. བཞི་ four 9. དགུ་ nine

5. ལྔ་ five 10. བརྒྱ་ ten



ཞི་སྒྲུབ་གཅིག་



**SAY IT RIGHT** འོག་གུ་ is pronounced འོག་གུ་ in spoken Lhasa speech. In questions, རེད་ is pronounced like the 'e' [ɛ] in 'red', while in statements, it is pronounced like the 'a' [a] in 'ray'. Listen closely to the tape as well as to your teacher.

## DIALOGUE TWO

མིག་དམར་ ཉི་མ་ལགས། འདི་སྒྲུབ་རེད་པས།

ཉི་མ། རེད། དེ་སྒྲུབ་རེད། འདི་སློབ་དེབ་རེད་པས།

མིག་དམར་ མ་རེད། དེ་སློབ་དེབ་མ་རེད། དེ་ཆེག་མཛོད་རེད།

ཉི་མ། ཞ་ལས། འདི་འོག་གུ་རེད་པས།

མི་དམར་ རེད། དེ་འོག་གུ་རེད།

Migmar: Nyima-la, Is this a pen?

Nyima: Yes, that is a pen. Is this a textbook?

Migmar: No, that is not a textbook. That is a dictionary.

Nyima: Oh. Is this paper?

Migmar: Yes, That is paper.

## GRAMMAR

1. The negative མ་ is placed between the noun and the verb to make a negative sentence:

འདི་/དེ་ + གླེབ་དེབ་ + མ་རེད། 'This/that is not a textbook'

II. Yes/no questions<sup>10</sup> are formed by adding བཅུ་ as the final constituent in the sentence. The answer can be a full sentence or simply 'is' or 'is not':

Q: འདི་/དེ་ + གླེབ་དེབ་ + རེད་པམ། 'Is this/that a textbook?'

A: རེད། 'Yes, it is' (literally 'is')

མ་རེད། 'No, it is not' (literally 'not is')

མ་རེད། དེ་གླེབ་དེབ་མ་རེད། 'No, that is not a textbook'

## ཕ་རྒྱུ་ PRACTICE


A. Fill in the blanks:

1. འདི་ \_\_\_\_\_ རེད། \_\_\_\_\_ གླེབ་དེབ་རེད། (Question/answer)

2. དེ་གླེབ་དེབ་ \_\_\_\_\_ (Question)

3. དེ་ \_\_\_\_\_ མ་རེད། \_\_\_\_\_ རེད།

B. Based on the first example, make four sentences about each one of the following pictures<sup>11</sup>:

1. 
  - a. དེ་གླེབ་དེབ་རེད་པམ།
  - b. འདི་གླེབ་དེབ་མ་རེད།
  - c. དེ་གླེབ་དེབ་རེད།
  - d. འདི་གླེབ་དེབ་མ་རེད།

<sup>10</sup> Questions which require a yes or no answer.

<sup>11</sup> It is not important which demonstrative pronoun ('this' or 'that') is used in this exercise as long as the student has a real context in mind.

2.



a.

b.

c.

d.

3.



a.

b.

c.

d.

4.



a.

b.

c.

d.

C. Using the new words of lesson one, form the following different sentence types:

1. Simple (declarative) sentence

---

2. Negative sentence

---

3. Content question interrogative sentence

---

4. Yes/no question interrogative sentence

---



**MEMORIZE** the days of the week and numbers 1-10; listen closely and try to imitate the pronunciation of the speaker on the tape:

Days of the week<sup>12</sup>

གཟའ་ཉི་མ	Sunday
གཟའ་ཟླ་བ	Monday
གཟའ་མིག་དམར	Tuesday
གཟའ་ལྷག་པ	Wednesday
གཟའ་པ་སངས་	Thursday
གཟའ་པ་སང	Friday
གཟའ་སྤེན་པ	Saturday

Numbers one through ten:

གཅིག	one	གཉིས	two
གསུམ	three	བཞི	four
ལྔ	five	དྲུག	six
བདུན	seven	བརྒྱད	eight
དགུ	nine	བཅུ	ten

**SOME USEFUL PHRASES**

[This section will include phrases that will be useful as you start speaking Tibetan. It is best to memorize them and use them as often as you can.]

ཐུགས་རྗེ་ཆེ།      'Thank you'

ཐུགས་རྗེ་གནང་།      'Thank you' (honorific)

---

<sup>12</sup> There are other words used for the days of the week; for example, it is also common to speak of the days of the week in cycles of seven (བདུན་པ་ལྟར་), but you can learn those later.

རང་ཉ་གོ་གི་ཡོད་པས། DO YOU KNOW?

Tibetans have many ways to select names for their children. Often the names have four syllables, but not always. One way to pick a child's name is to use the day of the week the child was born on. For example, གཟའ་ཉི་མ་ 'Sunday' (ཉི་མ་ means 'sun'); if a child is born on a Sunday, ཉི་མ་, a common Tibetan name, can be used (just drop the གཟའ་). All the days of the week are used as names or parts of names; they also have other meanings. གཟའ་ can be put before the following words to form days of the week: ཉི་མ་ 'sun' (Sunday); སྐུ་བ་ 'moon' (Monday); མིག་དམར་ 'Mars' (Tuesday); ལྷག་པ་ 'Mercury' (Wednesday); སྤར་བ་ 'Jupiter' (Thursday); པ་སངས་ 'Venus' (Friday); and སྤེན་པ་ 'Saturn' (Saturday).



# སློབ་ཚན་ལྔ་པ།

## LESSON FIVE

In this lesson, you will learn the verb ཡིན་ as well as more about རེད་.

### DIALOGUE ONE

- ཀ ཁྱོད་ལྟ་བུ་ཅི་གས་རེད་པས།  
 ཁ རེད། ཁྱོད་ལྟ་བུ་ཅི་གས་རེད།  
 ཀ བྱེད་རང་ལྟ་བུ་ཅི་གས་ཡིན་པས།  
 ཁ ཡིན། ང་ལྟ་བུ་ཅི་གས་ཡིན།

- A: Is he/she Tibetan?  
 B: Ye, he/she is Tibetan.  
 A: Are you Tibetan.  
 B: Yes, I am Tibetan.

### ཆོག་གས་ལ། NEW WORDS

- |             |                              |                     |   |
|-------------|------------------------------|---------------------|---|
| 1. ང        | I, me                        | 7. རྩ་              | Tibet                                   |
| 2. བྱེད་རང་ | you (hon.)                   | 8. རྩ་ཅི་གས་        | Tibetan (རྩ་མི,<br>རྩ་པ།) <sup>13</sup> |
| 3. ཁྱོད་    | 3rd person (hon)             | 9. མི་              | man, person                             |
| 4. ཚྭ་      | plural marker                | 10. བུ་མོ་ (བོ་མོ་) | girl                                    |
| 5. ཡིན་     | is, to be (1st person)       | 11. བུ་             | boy                                     |
| 6. རེད་     | is, to be (non-first person) | 12. ཀ/ཁ             | used like A/B                           |

<sup>13</sup> རྩ་པ་ is probably more outside China than inside. རྩ་མི་ is not used that much.

## GRAMMAR

- I. In declarative sentences, ཡིན་ is generally used with first person and རེད་ is used with second and third person:

ང་ཡིན།	ཁྱེད་རང་རེད།	ཁོང་རེད།
ང་གྱུ་ཡིན།	ཁྱེད་རང་གྱུ་མོ་རེད།	ཁོང་གྱུ་རེད།
ང་ཐོད་རིགས་ཡིན།	ཁྱེད་རང་ཐོད་རིགས་རེད།	ཁོང་ཐོད་རིགས་རེད།

- II. ཚོ་ can be added to person pronouns, demonstrative pronouns and some words<sup>14</sup> to express plurality:

ང་ཚོ་ 'we'	ཁྱེད་རང་ཚོ་ 'you (plural)'	ཁོང་ཚོ་ 'they'
འདྲི་ཚོ་ 'these'	དེ་ཚོ་ 'those'	

**SAY IT RIGHT** Vowels in syllables which are in the same word affect each other's pronunciation. Often, the vowel in the first syllable becomes the same as, or very close to, the vowel in the following syllable. Thus, གྱུ་མོ་ is pronounced བོ་མོ་. The vowel in the first syllable is affected by the vowel in the second syllable.

## DIALOGUE TWO

- ཀ གྱུ་དེ་ཐོད་རིགས་རེད་པས།  
ཁ མ་རེད། གྱུ་དེ་ཐོད་རིགས་མ་རེད།  
ཀ འོ་ན། ཁོང་མི་རིགས་ག་རེ་རེད།  
ཁ གྱུ་དེ་གྱུ་རིགས་རེད།  
ཀ ཁྱི་དེ་ཁོང་གི་རེད་པས།  
ཁ མ་རེད། དེ་ངའི་ཁྱི་རེད།

---

<sup>14</sup> Usually those words which refer to people.

ka: Is that guy Tibetan?  
 kha: No, that guy is not Tibetan.  
 ka: Then, what nationality is he?  
 kha: That guy is Chinese.  
 ka: Oh. Is that dog his?  
 kha: No, That is my dog.

## ཆེག་གསུམ་ NEW WORDS

- |              |                      |               |                     |
|--------------|----------------------|---------------|---------------------|
| 1. རྒྱ་ནག་   | China                | 7. རྒྱ་དཀར་   | India <sup>15</sup> |
| 2. རྒྱ་རིགས་ | Chinese (རྒྱ་མི)     | 8. རྒྱ་དཀར་པ་ | Indian (རྒྱ་དཀར་ར་) |
| 3. འོ་ན་     | well then, then      | 9. དཀར་པོ་    | white               |
| 4. ཐུ་       | dog                  | 10. རྒྱ་པོ་   | black               |
| 5. གི་/འི་   | genitive marker (of) | 11. མི་རིགས་  | nationality         |
| 6. ཞི་མི་    | cat                  |               |                     |

**SAY IT RIGHT** རྒྱ་དཀར་པ་ is often pronounced རྒྱ་དཀར་ར་ [kʲæka:rə].

## GRAMMAR

- I. གི་ and འི་ have the same meaning and function, but འི་ is used on words which end with vowels and གི་ is used on words which end in consonants<sup>16</sup>. When འི་ is added to words, the pronunciation is affected: [a] (as in 'ah') becomes [e] (as in 'ray') and [o] becomes [ø] (say 'ay' with rounded lips); in addition, there is a slight lengthening of the vowel:

ང་	[ŋa]	‡	ང་འི་	[ŋe:]	'my', 'mine'
ཁོ་	[kʰo]	‡	ཁོ་འི་	[kʰø:]	'his'

<sup>15</sup> An alternative spelling is རྒྱ་གར་ which is a more common in Written Tibetan.

<sup>16</sup> Altogether there are five allomorphs (variations) in Written Tibetan and they are given in chapter three.



ཞི་མི [ʃimi] ‡                      ཞི་མིའི [ʃimi:] '(the) cat's

II. Dialogue Two includes two different ways to express possession:

A. དེ་      ངའི་   ཁྱི་      རེད།                      'That is my dog'  
that   my   dog   is

B. ཁྱི་      དེ་      ངའི་      རེད།                      'That dog is mine'  
dog   that   my   is

III. In Lesson One, you learned that numbers come after the nouns they modify. When a phrase has a noun, number and demonstrative pronoun, the order is the opposite of English:

A.      མི་      གསུམ་              དེ་ཚོ།                      'Those three men'  
man   three                      that.plural

B.      དེབ་      གཉིས་པོ་              འདི་ཚོ།                      'These two books'<sup>17</sup>  
book   two                      this.plural

IV. Suffixes in Tibetan are very productive; that is, a small number of suffixes have wide applications and often adding a suffix forms a new word. So far, you have learned the following suffixes:

<u>Suffix</u>	<u>Meaning</u>	<u>Examples</u>	
མོ	'female'	བུ་མོ	'girl'
མི	'person'	གྲུ་མི	'Chinese'
		བོད་མི	'Tibetan' <sup>18</sup>
པ	'person'	བོད་པ	'Tibetan'

<sup>17</sup> Most adjectives are formed with the suffix ལོ; when numbers fill an adjective slot, they also can take this suffix. This seems to be optional however and determined by how it sounds; that is, how the phrase flows, which is an important criteria in Tibetan.

<sup>18</sup> བོད་མི is also the name of the 'Pumi' nationality in Yunnan province.

## པར་སྒྲུབ་ PRACTICE

A. Write the Tibetan equivalent of the following English phrases.

1. my book
2. This is my book
3. This book is mine
4. That book is not mine
5. that person
6. That person is a male
7. That person is not a Tibetan
8. This book is that person's
9. three dictionaries
10. Those two dictionaries are his/hers

B. Using གི་ and འི་ put the following words into correct order to make phrases or sentences as in the first example:

1. (གི་/འི་)      ང      ཡིན་པའི་      དེས་  
ངའི་དེས་པའི་

2. ཡིན་པའི་      སྒྲིག་ཅེ་ (གི་/འི་)      ཁོང་

3. གསུམ་      སྒྲིག་ (གི་/འི་)      ང      དེ      ཚོ      ཡིན་པའི་

4. ཡིན་པའི་      ཁོང་      སྒྲིག་དེས་      (གི་/འི་)

5. འོག་གི་      ཡིན་པའི་      འདི་      ང      (གི་/འི་)

## SOME USEFUL PHRASES

ངས་ཉ་གོ་གི་མེད།

'I don't know.'

དགོངས་དག།

'I am sorry.'

རང་ཉ་གོ་གི་ཡོད་པས། DO YOU KNOW?

Tibetans love pets, especially dogs and cats. But among the nomads and farmers, dogs are more than pets -- they are guard dogs. Often Tibetans will have several dogs around their house or tent. These dogs, or mastiffs, are ferocious towards anyone they do not know. Sometimes they are tied up, but not always, so it is always better to shout out 'hello' (ཨོཾ་ཨོཾ་) from a safe distance before venturing too close.

## སློབ་ཚན་དྲུག་པ།

### LESSON SIX

*In this lesson, you will learn how to form questions as well as more about the genitive marker.*

#### DIALOGUE ONE

- མིག་དམར།      ཉི་མ་ལགས།      བྱེད་རང་ག་ནས་ཡིན་པ།  
ཉི་མ།            ང་ལྟ་ས་ནས་ཡིན།      བྱེད་རང་ག་ནས་ཡིན་པ།  
མིག་དམར།      ང་གཞིས་ཀ་ཅེ་ནས་ཡིན།  
ཉི་མ།            ཨ་ལས།      ཁོང་སུ་རེད།  
མིག་དམར།      ཁོང་ངའི་གྲོགས་པོ་རེད།  
ཉི་མ།            བྱེད་རང་གི་གྲོགས་པོ་ཟུ་རིགས་རེད་པས།  
མིག་དམར།      ཡ་རེད།      ཁོང་ཕྱི་རྒྱལ་མི་རེད།      ཁོང་རི་ཕིན་ནས་རེད།  
ཉི་མ།            ཨ་ལས།

- Migmar:      Nyima-la, Where are you from?  
Nyima:      I am from Lhasa. Where are you from?  
Migmar:      I am from Shigatse.  
Nyima:      Oh. Who is he?  
Migmar:      He is my friend.  
Nyima:      Is your friend Chinese?  
Migmar:      No, he is a foreigner. He is from Japan.  
Nyima:      Ah.

#### ཆོག་གསུམ་

- |             |               |           |                     |
|-------------|---------------|-----------|---------------------|
| 1. ནས       | from          | 7. སུ     | who                 |
| 2. གྲོགས་པོ | friend (male) | 8. རི་ཕིན | Japan <sup>19</sup> |

<sup>19</sup> For Tibetans living in China, the names of countries are generally borrowed from Chinese; for those living outside of China, they are often borrowed from English.

3. ག་ནས	from where	9. ཕྱི་གྲུ་ལ	foreign (lit:
4. ལྷ་ས (ལྷ་ས་ས)	Lhasa		'outside kingdom')
5. གཞིས་ཀ་ཙེ	Shigatse	10. ཕྱི་གྲུ་ལ་མི	foreigner
6. བློ་གསེལ་མོ	friend (female)		

**SAY IT RIGHT** The choice of genitive marker གི་ བྱི་ གྱི་ or འི་ is affected by the preceding consonant<sup>20</sup>, but they have the same meaning; in Lhasa speech they also have the same pronunciation (མི). In the capital, ལྷ་ས་ is pronounced ལྷ་ས་ས [tʰesə].

## GRAMMAR

I. Dialogue One includes the following patterns<sup>21</sup>:

A. Interrogative with WH question word<sup>22</sup>

pronoun	+	question word	+	ཡིན།/རེད།
ཁྱེད་རང་		ག་ནས་		ཡིན་པ། <sup>23</sup>
ཁོང་		ག་ནས་		རེད།
ང་		ག་ནས་		རེད།

<sup>20</sup> Following syllables that end in: ག། or ང་ use གི་; ར་ མ་ ར་ or ལ་ use བྱི་; ཏ་ བ་ or ས་ use གྱི་; འ་ or open vowels, use འི་

<sup>21</sup> 1st person questions and 2nd person statements are rare (probably because it is unlikely that one would ask information about oneself or make a statement to someone about themselves), but we included these to show the complete set of grammatical forms. Your teacher may resist such forms, but they do exist in situations of joking, accusation, etc.

<sup>22</sup> Questions that express who, what, when, where, why, how, and which.

<sup>23</sup> In WH questions, འི་ is often used when asking a person a direct question about themselves. It seems to take away some of the potential harshness of such a question.

## B. Interrogative with the question particle པས།

pronoun	+ nationality	+	ཡིན་/ཟེད་	+ པས།
བྱེད་རང་	བོད་རིགས་		ཡིན་	པས།
ཁྱེད་	ཀྱུ་རིགས་		ཟེད་	པས།
ང་	ཕྱི་རྒྱལ་མི་		ཟེད་	པས།

## C. Statement with the postposition<sup>24</sup> ནས།

pronoun	+ place name	+	ནས་ + ཡིན་/ ཟེད།
ང་	ལྷ་ས་		ནས་ ཡིན།
ཁྱེད་	ལྷ་ས་		ནས་ ཟེད།
བྱེད་རང་	ལྷ་ས་		ནས་ ཟེད།

## D. Stating one's nationality

pronoun	nationality	ཡིན་/ ཟེད།
ང་	བོད་རིགས་	ཡིན།
ཁྱེད་	ཀྱུ་རིགས་	ཟེད།
བྱེད་རང་	ཕྱི་རྒྱལ་མི་	ཟེད།

These patterns are based on the correspondence of person with verb marking in Tibetan. First person statements and second person questions take the same verb form while second and third person statements as well as first person questions take the same form:

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<sup>24</sup> In this case, ནས། is a postposition (comes after the noun rather than before) similar to the English preposition 'from'; strictly speaking however, ནས། is an ablative case marker that generally indicates the source of some location, event or action. This will be discussed in more detail later.

	1st person	2nd person	3rd person
Statement	<u>ང་.....ཡིན།</u>	ཁྱེད་རང་.....རེད།	ཁོང་.....རེད།
Question	ང་.....རེད་པས།	<u>ཁྱེད་རང་.....ཡིན་པས།</u>	ཁོང་.....རེད་པས།
Negative	<u>ང་.....མིན།</u>	ཁྱེད་རང་.....མ་རེད།	ཁོང་.....མ་རེད།

Notice that the verb marking in questions reflect the form of the expected answer:

Q: ཁྱེད་རང་བོད་རིགས་ཡིན་པས།

A: ཡིན། ང་བོད་རིགས་ཡིན།

Q: ང་བོད་རིགས་རེད་པས།

A: རེད། ཁྱེད་རང་བོད་རིགས་རེད།

Q: ཁོང་བོད་རིགས་རེད་པས།

A: རེད། ཁོང་བོད་རིགས་རེད།

## DIALOGUE TWO

སྒྲོན་པ།      བཀྲ་གིས་བདེ་ལེགས།

ཐམ།          བཀྲ་གིས་བདེ་ལེགས།

སྒྲོན་པ།      ཁྱེད་རང་གི་མཚན་ལ་ག་རེ་ཞུ་གི་ཡོད།

ཐམ།          ངའི་མིང་ལ་ཐམ་ཟེར་གྱི་ཡོད། ཁྱེད་རང་གི་མཚན་ལ་ག་རེ་ཞུ་གི་ཡོད།

སྒྲོན་པ།      ངའི་མིང་ལ་སྒྲོན་པ་ཟེར་གྱི་ཡོད། ཁྱེད་རང་ཨ་མེ་རི་ཀ་ནས་ཡིན་པས།

ཐམ།          མིན། ང་དབྱིན་ཇི་ནས་ཡིན།

Benpa:      Tashi Delek.

Tom:        Tashi Delek.

Benpa:      What is your name?

Tom:        My name is Tom. What is your name?

Benpa: My name is Benpa. Are you from America?  
 Tom: No, I am from England.

### ཚིག་གསུམ་

1. མཚན་ལ	name (hon)	6. དབྱིན་ཇི	England <sup>25</sup>
2. མིང་ལ	name	7. ཐམ	Tom
3. ལྟ	to be called (hon)	8. གེ་ཡོད	existential verb ending <sup>26</sup>
4. ཟེར	to be called	9. བཀྲ་ཤིས་བདེ་ལེགས།	good fortune
5. ཨ་མེ་རི་ཀ	United States		

**NOTE** བཀྲ་ཤིས་བདེ་ལེགས། is mostly used around New Years, after not seeing one another for a long time, or on special occasions. Occasionally it is used as a greeting; however, among Tibetans this is uncommon and is mostly used between a foreigner and a Tibetan.

In Lesson Five, honorifics will be introduced more regularly. There is an introduction to honorifics in Appendix IV. You may find it helpful to read as honorifics are very important in Lhasa speech.

### GRAMMAR

Dialogue Two is based on the following patterns:

A. Pronoun +	གི/འི	+ name	qst word	+ ཟེར/ལྟ	+ གེ་ཡོད།/གེ་ཡོག་རེད།
ཁྱེད་རང་	གི	མཚན་ལ	ག་རེ་	ལྟ	གེ་ཡོད།
ཁྱོད་	གི	མཚན་ལ	ག་རེ་	ལྟ	གེ་ཡོག་རེད།
ང	འི	མིང་ལ	ག་རེ་	ཟེར	གྱི་ཡོག་རེད།

<sup>25</sup> This is often used for any white westerner.

<sup>26</sup> More teaching on this ending later.



B. Pronoun + ཁོ/འི + name + NAME + ཟེར/ཞུ + ཁོ་ཡོད།/ཁོ་ཡོག་  
ཟེད།

ང	འི	མིང་ལ་	སྟེན་པ་	ཟེར་	གྱི་ཡོད།
ཁོང	ཁོ	མཚན་ལ་	ཉི་མ་	ཞུ	ཁོ་ཡོག་ཟེད།
ཁྱེད་རང་	ཁོ	མཚན་ལ་	མིག་དམར་	ཞུ	ཁོ་ཡོག་ཟེད།

As to person marking, ཁོ་ཡོད། and ཁོ་ཡོག་ཟེད། function much the same as ཡིན། and ཟེད།; more will be explained about their specific use in the next lesson.

## རང་སྦྱོང་ PRACTICE

A. Translate the following sentences from Tibetan to English:

1. འདི་ག་རེ་ཟེད།
2. འདི་ཚོག་མཛོད་ཟེད།
3. ཁྱེད་རང་གི་མཚན་ལ་ག་རེ་ཞུ་གི་ཡོད།
4. ཁྱེད་རང་ག་ནས་ཡིན་པ།

B. Translate the following sentences from English to Tibetan:

1. Where is he from?
2. What is your name (if talking to a young person)?
3. What is your name (if talking to your teacher)?
4. Is he Tibetan? No, he is a foreigner.

C. If you met a woman that you thought looked Tibetan, how would you ask her where she was from, what nationality she was, what her name was, and say good-bye? What might she say to you? Practice saying

the conversation before writing it below; then find a few people in your community and use what you have learned:

### SOME USEFUL PHRASES

རང་ཉ་གོ་གི་ཡོད་པས།	'Do you know?' 'Do you understand?'
ཁྱེད་རང་མཁྱེན་གྱི་ཡོད་པས།	'Do you know?' 'Do you understand?' (honorific)
ཁྱེད་རང་སྐྱ་གཟུགས་བདེ་པོ་ཡིན་པས།	'How are you?' (honorific)
ང་གཟུགས་པོ་བདེ་པོ་ཡིན།	'I am fine'

རང་ཉ་གོ་གི་ཡོད་པས།

The Lhasa variety of Tibetan has many polite expressions (honorifics). Sonam Gyaltsan (བསོད་ནམས་གྱུ་ལ་མཚན།) says 'Tibetans frequently and extensively use polite terms, so they occupy a very important position in the language. A person who is unable to use the polite terms correctly is likely to face many difficulties.... Even though he is listening to and speaking Tibetan, it will seem like another language, so much so that he may be misunderstood or the object of laughter. If one cannot use polite terms, others will think he is rude, uncultured, impolite, lacking in linguistic aesthetics.... (bSod.nams Gyaltsan. 'Exploration on the structural types of Tibetan polite expressions' Tibetan Studies. pp 95-104). Need we say more?



## སློབ་ཆུང་བདུན་པ།

### LESSON SEVEN

In this lesson you will learn about the existential verbs ཡོད། and ཡོག་ཟེད།, their negative forms མེད། and ཡོག་མ་ཟེད། and their interrogative forms ཡོད་པས། and ཡོག་ཟེད་པས།

#### DIALOGUE ONE

སྒྲིཊ་པ། བུ་མ་ལགས། བྱིད་རང་གི་ནང་ལ་མི་ག་ཚད་ཡོད།

བུ་མ། ལགས།

སྒྲིཊ་པ། བྱིད་རང་གི་ནང་ལ་མི་ག་ཚད་ཡོད།

བུ་མ། ངའི་ནང་ལ་མི་ལྔ་ཡོད།

སྒྲིཊ་པ། མི་སུ་སུ་ཡོད།

བུ་མ། ངའི་ཕ་ལགས་དང་ཨ་མ་ལགས། ཨ་ཅག་གཅིག་ འྲག་མ་གཅིག་ཡོད།

སྒྲིཊ་པ། བྱིད་རང་ལ་ཙྏ་ཙྏ་ཡོད་པས།

བུ་མ། ངར་ཙྏ་ཙྏ་མེད།

Benpa: Tom-la, how many people are in your family?

Tom: What?

Benpa: How many people are in your family?

Tom: There are five people in my family.

Benpa: Who are they?

Tom: There is my mother, father, an older sister and a younger sibling.

Benpa: Do you have an older brother?

Tom: I don't have an older brother.

#### ཆེག་གསུམ་

1. རྒྱང་ལ། family, house, inside

2. མི། person

8. ག་ཟེམ་ཁང། family (hon), house (hon)

9. ག་ཚད། how much, how many

3. ལྟ་ལྟ་	who (asking for a list)	10. ལྟ་ལགས་	father (also spelled ལ་ལགས་)
4. ལ་མ་ལགས་	mother	11. ཅོ་ཅོ་	older brother <sup>27</sup>
5. ལ་ཅག་	older sister	12. རྒྱུ་མ་	younger brother or sister
6. ཡོད་	existential verb	13. མེད་	negative for ཡོད་
7. ཅང་	and	14. ལ་/ར་	to, at, in, etc.

**SAY IT RIGHT** In Written Tibetan, ཡོག་རེད། is also spelled ཡོད་པ་རེད།; in Lhasa speech it is pronounced ཡོའ་རེད། [jo: re]. ཁ་ཚོད་ is usually pronounced ཁ་ཚོད་ [kʰa tse]; རྒྱུ་མ་ is pronounced རྒྱུ་མག་. When words end with ར་, it often lengthens the vowel. For example ལ་ར་ is pronounced ལཱ་ [ŋa:].

**NOTE** It is not polite (or common) to ask ‘What?’ when you have not understood a question or comment posed to you. In such instances, the honorific suffix ལགས། can be used by itself to indicate you have not heard clearly.

## GRAMMAR

Existential verbs are verbs that express existence (as in ‘there is’, ‘there exists’) or location (‘something is somewhere’)<sup>28</sup>. For such expressions, ཡོད་ is used for first person statements and second person questions. Its negative form is མེད་! ཡོག་རེད། is used for first person questions as well as second and third person statements (they pattern very similar to ཡིན། and རེད།).

<sup>27</sup> རོ་རོ་ is an alternative spelling.

<sup>28</sup> Explained in chapters five and following.

### I. 'To exist'

The examples below show existence in the sense of 'to have'; literally, something exists with someone, or in a place. Notice that it occurs together with the locative particle, which is explained in II. below:

#### A. Content questions and declarative sentences:

1. བྱད་རང་ལ་དེ་ག་ཚེད་ཡོད།      'How many books do you have?'
2. ངར་དེ་ག་གསུམ་ཡོད།      'I have three books.'

#### B. Yes/no questions and negative sentences:

1. བྱད་རང་ལ་སྒྱ་གུ་ཡོད་པས།      'Do you have a pen?'
2. ངར་སྒྱ་གུ་མེད།      'I don't have a pen'

### II. The locative particle ལ་/རེ

The examples below show one use of the locative (or dative) particle which expresses the location of the object (as in English 'with' or 'at'):

1. ངར་ཚིག་མཛོད་ཡོད།      'I have a dictionary (here with me)'<sup>29</sup>
2. ངར་ཙྙུ་ཙྙུ་བཞི་ཡོད།      'I have four older brothers (in my family)'
3. ཁོང་ལ་སྒྱ་གུ་ཡོད།      'He has a pen'

### III. The conjunction གང

One way to express a list in Tibetan is to place the conjunction after the first noun listed:

1. ངའི་མང་ལ་མ་མ་ལགས་དང་ཕ་ལགས། ཡ་ཙྙུ་གཅིག་ ཙྙུ་ཙྙུ་གཅིག་ཡོད།  
'In my house there is mother, father, one older sister and one older brother.'

<sup>29</sup> Generally when case markers are added to words with open syllables, the phonological rules of vowel lengthening apply; however, some people do say ང་ལ་.

2. ཁྱོད་ལ་སྒྱུ་ཁྱུ་དང་ཁ་སྒྱུག་དེ་གཤམ་གྱུ་ཡོད་པ་རེད།  
 'He has pens, pencils, books and paper.'

## DIALOGUE TWO

- མིག་དམར། ཐམ་གེ་ནང་ལ་མི་ག་ཚད་ཡོད་པ་རེད།  
 ལྷག་པ། ཁྱོད་གེ་ནང་ལ་མི་ལྔ་ཡོད་པ་རེད། ཁྱོད་ལ་ཕུ་ལགས་དང་ཨ་མ་ལགས།  
 ཨ་ཅག་གཅིག་འོག་མ་གཅིག་ཡོད་པ་རེད།  
 མིག་དམར། ཁྱོད་གེ་འོག་མ་གྱུ་རེད། བུ་མོ་རེད།  
 ལྷག་པ། ཁྱོད་གེ་འོག་མ་གྱུ་མོ་རེད།  
 མིག་དམར། ཁྱོད་གེ་འོག་མ་ལོ་ག་ཚད་རེད།  
 ལྷག་པ། ལོ་བརྒྱ་གཉིས་རེད།

- Migmar: How many people are there in Tom's family?  
 Lhakpa: There are five people in his family. His father, mother, an older sister and a younger sibling.  
 Migmar: Is his younger sibling a boy or girl?  
 Lhakpa: His younger sibling is a girl.  
 Migmar: How old is his younger sibling?  
 Lhakpa: 12 years old.

## ཆོག་གསུམ་

- |             |           |               |                  |
|-------------|-----------|---------------|------------------|
| 1. ལོ་      | year, age | 3. བརྒྱ་གཉིས་ | twelve           |
| 2. དགྲང་ལོ་ | age (hon) | 4. ཡོད་པ་རེད། | existential verb |

**SAY IT RIGHT:** དགྲང་ལོ་ is pronounced དགོང་ལོ་ [koŋ lo] (this is because of the tendency of vowels to harmonize to neighboring vowels as already mentioned in chapter two).

## GRAMMAR

I. ཡོག་རེད། is used similiarly to ཡིད།. It is used for 2nd and 3rd person statements and 3rd person questions. Its negative form is ཡོག་མ་རེད།:

A. ཁོང་ལ་འོག་མ་གཉིས་ཡོག་རེད། 'He has two younger brothers/sisters'

B. ཁོང་ལ་ཞ་སྒྱུག་ཡོག་མ་རེད། 'She does not have a pencil'

II. Either/or questions can be asked by juxtaposing two clauses next to each other. The second clause does not repeat the subject. The intonation of the first clause is left high, long, and hanging (listen to the tape). The one answering the question must choose either the first clause or the second clause:

A. ཁོང་བོད་རིགས་རེད། རྒྱ་རིགས་རེད། 'Is he Tibetan or Chinese?'

ཁོང་བོད་རིགས་རེད། ('He is Tibetan')

B. འདི་སྒྱུ་གུ་རེད། ཞ་སྒྱུག་རེད། 'Is this a pen or a pencil?'

དེ་ཞ་སྒྱུག་རེད། ('That is a pencil')

## PRACTICE

Fill in the blanks for the following sentences:

1. ངའི་མིང་ལ་ཉི་མ་ཟེར་གྱི་\_\_\_\_\_

2. ང་ལྟ་ས་ནས་\_\_\_\_\_

3. ངར་ཙོ་ཙོ་གཅིག་\_\_\_\_\_

4. འདི་རྒྱལ་བཀྲག་\_\_\_\_\_

5. འདི་ངའི་རྒྱལ་བཀྲག་\_\_\_\_\_

6. ངའི་ནང་ལ་རྒྱལ་བཀྲག་གསུམ་\_\_\_\_\_



### DIALOGUE THREE

- ཨ་ནག    ཨ་ཅག་ལགས། བུ་མོ་འདི་ཕྱིད་རང་གི་མེད་པས།
- ཨ་ཅག    མ་མེད། འདི་ཁོང་གི་བུ་མོ་མེད།
- ཨ་ནག    ཨ་ནི། ཕྱིད་རང་ལ་ཕྱ་གུ་ཡོད་པས།
- ཨ་ཅག    ལགས་ཡོད། ངར་ཕྱ་གུ་གཉིས་ཡོད།
- ཨ་ནག    ཕྱིད་རང་གི་ཕྱ་གུ་བུ་མེད། བུ་མོ་མེད།
- ཨ་ཅག    བུ་གཅིག་དང་བུ་མོ་གཅིག་མེད། ཕྱིད་རང་ལ་ཕྱ་གུ་ཡོད་པས།
- ཨ་ནག    ངར་མེད།
- ཨ་ཅག    ཕྱིད་རང་ཆང་ས་སྒྲིན་པས།
- ཨ་ནག    མེད། ང་ཆང་ས་བརྒྱབ་མེད།
- ཨ་ཅག    ཨ་ལས། ད་ལོ་ཕྱིད་རང་ལོ་ག་ཚོད་མེད།
- ཨ་ནག    ང་ལོ་སུམ་ཅུ་ཐམ་པ་མེད།
- ཨ་ཅག    ཨ་ཅི། ཕྱིད་རང་ག་དུས་ཆང་ས་རྒྱག་གི་ཡིན་པ།
- ཨ་ནག    ཏ་གོ་གི་མི་འདུག ད་ལྟ་ངར་དགའ་རོགས་མེད།
- ཨ་ཅག    ཨ་ནི། ངར་ངོ་ཤེས་པ་གཅིག་ཡོད། སང་ཉིན་ངས་ཕྱིད་རང་ལ་ངོ་སྤྱོད་ཞུ་གི་ཡིན།
- ཨ་ནག    ཐུགས་རྗེ་ཆེ། ཡིན་ནའི་སང་ཉིན་ང་ལས་ཀ་དྲོག་ཅམ་ཡོད།
- ཨ་ཅག    བྱས་ན། རྗེས་མ་...
- ཨ་ནག    དཔྱག་ཤག    རྗེས་དྲ་ཚ་པོ་འདུག་ག
- ཨ་ཅག    ལགས་སྟེ།

Anna: Sister-la, is this your daughter?

Sister: No, this is her daughter.

Anna: Well, do you have children?

Sister: Yes, I have two children.

Anna: Are your children boys, or girls?

Sister: One boy and one girl. Do you have children?

Anna: I don't.  
 Sister: Have you married?  
 Anna: No, I have not married.  
 Sister: Aah, How old are you this year?  
 Anna: I am 30 years old.  
 Sister: Atsi! When are you going to marry?  
 Anna: I don't know. I don't have a boyfriend right now.  
 Sister: Well, I have an acquaintance. Tomorrow I will introduce you.  
 Anna: Thank-you, but tomorrow I have something to do.  
 Sister: Then, later on...  
 Anna: Never mind. It's a hassle, right?  
 Sister: OK...

### ཆོག་གསུམ་

1. ལྷ་གྲུ	child, children (ལྷ་གྲུ)	18. ཨ་ཙེ	exclamation of surprise
2. ཆང་ས	marriage	19. སྟོན	to do (hon) verbalizer (see Lesson thirteen)
3. སྟོན	to do, verbalizer (བསྟོན་པ་ past)		
4. ཆང་ས་སྟོན	to get married	20. ཆང་ས་སྟོན	to get married (hon) <sup>30</sup>
5. ད་ལོ	this year	21. སང་ཉིན	tomorrow
6. ཡིན་ནའི	but	22. ལྟ	particle meaning 'right?'
7. ལས་ཀ	work	23. ཉོག་ཙམ	a little (ཉོས་ཙ or ཉོག་ཙ)
8. རྩ་ཤེས་པ་	acquaintance	24. རྩ	face
9. ཤེས	to know	25. པ	nominalizer
10. བྱས་ན	well then	26. རྗེས་མར	later on
11. དབྱུག་ཤག	forget it, nevermind	27. དབྱུག	to throw away

<sup>30</sup> The complete honorific form for to get married is བཞུངས་ས་སྟོན, but people often simplify by making just the verb an honorific form.

12. བཀག to put, perfective marker (see Lesson Eleven)
13. རྒྱུ་བྲུ་ཆ་པོ་ very bothersome      28. ཆ་པོ་ hot, intensifier (after adj)
14. རྒྱུ་བྲུ་ལྟ་བུ་ to introduce (humilific)
15. ཡིན། past form of ཡིན།      29. དགའ་རྒྱུ་མེད་ boyfriend, girlfriend (or husband, wife)<sup>31</sup>
16. མིན། negative form of ཡིན།      30. ག་དུས་ when (WH-question)
17. ས་ (after vowels; in the lesson it is on the first person pronoun: ངས་) ergative/agent marker, instrumental marker<sup>32</sup>

**SAY IT RIGHT** In Lhasa ལུ་ཁྱེ་ is pronounced ལུ་ཁྱེ་ [puku] and རྒྱུ་ཚེ་ is pronounced རྒྱུ་ཚེ་ [tɛtsə] or sometimes རྒྱུ་ཚེ་ [toktsə] (with a light, unstressed second syllable) most of the time. Although there is no nasal consonant in རྒྱུ་ཚེ་, it is pronounced with a nasal that assimilates to the following consonant; i.e. རྒྱུ་ཚེ་ཡོད་ [ʃɛŋkiɔ]

## ལྟ་བུ་ PRACTICE

A. Answer the following questions:

1. རྒྱུ་ཚེ་ཡོད་ཀྱི་མི་ཡིན་པུ་
2. རྒྱུ་ཚེ་ཡོད་ཀྱི་མི་ཡིན་པུ་
3. རྒྱུ་ཚེ་ཡོད་ཀྱི་མི་ཡིན་པུ་

<sup>31</sup> Lhasa slang recently has added a new word to mean 'boyfriend' or 'girlfriend': རྒྱུ་ཚེ་ [tio], which probably comes from the English word 'dear'.

<sup>32</sup> The instrumental marker is used to indicate the one doing the action; this is very important in Tibetan and will be discussed in more detail in Lesson Eleven.

B. Correct the following sentences:

1. ཁོང་ལ་དེ་ག་བཞི་ཡོད།
2. ང་གུ་མོ་རེད།
3. ང་ར་ཞ་སྒྱུག་གཅིག་ཡོད་རེད།
4. ཁོང་ལོ་བརྒྱ་ཡིན།

C. Form the types of question listed below to fit the answers given:

1. ཁོང་རི་ཕྱིན་ནས་རེད།
  - a. Yes/no question
  - b. Content question
  - c. Either/or question

2. ང་ལོ་བརྒྱ་གཉིས་ཡིན།
  - a. Yes/no question
  - b. Content question
  - c. Either/or question

4. Write a few sentences introducing yourself and your family using the patterns learned so far.

**MEMORIZE** numbers eleven through twenty

- |              |              |
|--------------|--------------|
| 11 བརྒྱ་གཅིག | 16 བརྒྱ་དྲུག |
| 12 བརྒྱ་གཉིས | 17 བརྒྱ་བདུན |

13 བཅུ་གསུམ་	18 བཅོ་བརྒྱད་
14 བཅུ་བཞི་	19 བཅུ་དགུ་
15 བཅོ་ལྔ་	20 ཉི་ཤུ་རྩ་མ་པ་

### SOME USEFUL PHRASES

ཡར་ཕྱབས། 'Come in'

ག་ལེ་ཕྱབས། (or ག་ལེ་ཕྱབས་གནང་དགོས།) 'Good-bye' (said to the one going)

ཨ་ལེ་བཞུགས། (or ཨ་ལེ་བཞུགས་གནང་དགོས།) 'Good-bye' (said to the one staying)

རང་ཉ་གོ་གི་ཡོད་པས།

The One Child Policy in China allows families to only have one child. But most national minorities, due to their low population, are not held to this policy (although some choose to follow it). In Tibet, Tibetan cadres and those who live in the cities are allowed two children; in the countryside many families have more than two.

Tibetans like children and children are very important for helping out around the house or tent. Children learn how to work hard at a very early age. Many nomad children occupy their days watching the sheep or yaks from early morning until late evening. Often they carry a small goatskin bag attached to their belt; inside there is some *tsamba* for lunch. While watching their animals, they while away their time spinning yak or sheep wool into yarn, using their slingshot, resting, or searching for special flowers and herbs.

## སློབ་ཚན་བརྒྱད་པ།

### LESSON EIGHT

*In this lesson, you will begin learning plain and honorific forms for verbs; this chapter focuses on the verb 'to go'.*

#### DIALOGUE ONE

- མིག་དམར།      ཐམ་ལགས།  
ཐམ།              ལགས།  
མིག་དམར།      བྱེད་རང་ག་པར་ཐད་ཀ  
ཐམ།              ང་སློབ་གྲུར་འགྲོ་གི་ཡིན།  
མིག་དམར།      བྱེད་རང་དག་ཅི་ཡིན་པས།  
ཐམ།              མིན།    ང་སློབ་ལྟོག་ཡིན།  
མིག་དམར།      བྱེད་རང་སློབ་སྦྱང་ག་རེ་གནང་གི་ཡོད།  
ཐམ།              ང་ཐོད་སྐད་སློབ་སྦྱང་བྱེད་ཀྱི་ཡོད།  
མིག་དམར།      བྱེད་རང་སློབ་ཚན་ཡོད་པས།  
ཐམ།              ལགས་ཡོད།  
མིག་དམར།      བྱས་ན། བྱེད་རང་མཁྱེན་ས་པོ་ཐད།  
ཐམ།              ལགས་སོ།    བཞུགས་ཨ།  
མིག་དམར།      ཐེབས་ཨ།

- Migmar:      Tom-la.  
Tom:          Yes?  
Migmar:      Where are you going?  
Tom:          I am going to school.  
Migmar:      Are you a teacher?  
Tom:          No, I am a student.  
Migmar:      What are you studying?  
Tom:          I study Tibetan (=spoken Tibetan)  
Migmar:      Do you have class?  
Tom:          Yes.  
Migmar:      Well then, go quickly.

Tom: OK. Bye.  
Migmar: Bye.

## ཆོག་གསུམ་

1. ག་པར	where	13. བུད	to go (hon)
2. སློབ་གྲྭ	school	14. འགྲོ	to go
3. སློབ་སྦྱང	learning, education	15. སློབ་སྦྱང་བྱེད	to study, to learn
4. དགེ་ལེན	teacher	16. སློབ་སྦྱང་གནང	to study, to learn (hon)
5. སློབ་ཆུང་	lesson	17. བོད་སྐད་	spoken Tibetan
6. བཞུགས་	to sit (hon)	18. མཐུགས་པོ་	fast, quickly
7. བོད་ཡིག་	written Tibetan	19. གུས་ན	then (as in 'then, you should go')
8. བེདས་	to go, to come (hon)	20. སྐྱམ་	to thirst
9. བ	mouth	21. བཏང	to send, verbalizer <sup>33</sup>
10. ལྟ	to look at	22. ལགས་སྟོ	sure, OK
11. ཞིད	to be afraid		
12. སློབ་ཕྱག	student		

**SAY IT RIGHT:** ལགས་སྟོ is pronounced as ལེ་སྟོ [ləsɛ] in Lhasa speech. Many words in Lhasa speech have a very light second syllable; ལགས་སྟོ is one of these and is often pronounced ལེས [ləs]. Listen to the way your teacher and the speaker on the tape says it. Remember that བ is usually pronounced as ཡ [wa]. ཞིད is pronounced ཞི [ji].

## GRAMMAR

<sup>33</sup> 'Verbalizers', particularly བྱེད བཏང and བྱག, are covered in more detail in chapter sixteen.

## I. Reduced forms:

A. In second person WH- questions, the auxiliary གི་ཡིན། is reduced to ཀ for non-past and ལ for past:

Q: བྱིད་རང་ ག་པར་ བྱང་ ཀ 'Where are you going?'

A: ང་ བོད་ལ་ འགྲོ་ གི་ཡིན། 'I am going to Tibet'

Q: བྱིད་རང་ ག་པར་ བྱང་ ལ། 'Where did you go?'

A: ང་ ལྷ་སར་ བྱིན་ ལ་ཡིན། 'I went to Lhasa'

B. Second<sup>34</sup> and third person questions are expressed with the full verb ending (གི་རེད། ལ་རེད།).

II. Tibetan has several main strategies for polite speech. Usually, honorifics are used only when addressing someone directly (they are usually not as often when referring to a third person). Honorifics are used of objects when they have some relationship to the person being respected. Thus, 'food' in itself is not respected, but if it is the food being made or consumed by the person referred to, then the honorific form can be used. The following are some of the forms you have already studied:

<u>Plain Form</u>	<u>Honorific Form</u>		
	<u>Middle Honorific</u>	<u>High Honorific</u>	<u>Gloss</u>
<u>Verbs</u>			
འགྲོ་ བྱིན	བྱང	ཆེན་མོ་བསྐྱུར་གནང	'to go'
	ཕྱིན		
བྱིད	གནང		'to do'
བསྐྱུར	བཞུགས		'to sit'

<sup>34</sup> Remember that it is rare to make second person statements in Tibetan.



བྱེད	གསུང་ (ནི) <sup>16</sup>	'to say'
ན	སྤྱད	'to be ill'
ཡིན/ཟིན	ལགས་ཡིན/ལགས་ཟིན	'V to be', 'yes' <sup>16</sup>
ཡོད/ཡོག་ཟིན	ལགས་ཡོད/ལགས་ཡོག་ཟིན	'V to exist', 'yes'

### Nouns

མིང	མཚོཾ	'name'
ཀང	གཟིམ་ཁང	'house'
ལས་ཀ	རྩལ་ལས	'work'
ལོ	དུག་ལོ	'age'

### Pronouns<sup>17</sup>

རང	བྱིད་རང	'you'
ཁོ	ཁོང	'he'
མོ/མོ་རང	ཁོང	'she'

## DIALOGUE TWO

མིག་དམར།            ཉི་མ་ལགས། བྱིད་རང་ག་པར་ཐད་པ།

ཉི་མ།                ང་སྤྱོད་ཁང་ལ་བྱིན་པ་ཡིན།

<sup>16</sup> This is part of a relatively small class of verbs that have been called 'humilifies'. When the speaker addresses one to whom he would like to show special respect, the verb which refers to himself will reflect that. ཉི usually implies a request for information.

<sup>16</sup> It is not necessary to answer in complete sentences. Thus if a question like 'Are you Tibetan?' is asked, the answer most often is abbreviated to something that could be translated as 'Am', or 'Am not' by simply using the final verb forms. You will learn more examples like this in later lessons.

<sup>17</sup> Except when addressing children, Lhasans almost always use the polite pronoun; the third person plain forms are rarely used, except for ཁོ་རང which seems to be distinctive of Lhasa speech.

མི་དམར།                      བྱེད་རང་སྤྱང་གི་འདུག་གས།  
 ཉི་མ།                         ང་ན་གི་མི་འདུག ངའི་ཕུ་ལགས་སྤྱན་ཁང་ནང་ལ་ཕྱག་ལས་གནང་གི་  
                                      ཡོག་ཟེད།  
 མིག་དམར།                 ལ་ལས། ཁྱོད་ཨེ་མ་ཇེ་ཟེད་པས།  
 ཉི་མ།                         ལགས་ཟེད། ཁྱོད་ཨེ་མ་ཇེ་ཟེད།

Migmar:                      Nyima-la, where did you go?  
 Nyima:                        I went to the hospital.  
 Migmar:                      Are you sick?  
 Nyima:                        I am not sick. My father works in the hospital.  
 Migmar:                      Oh, is he a doctor?  
 Nyima:                        Yes. He is a doctor.

ཆོག་གསུམ་

1. ཨེ་མ་ཇེ	doctor (ཨེ་མ་ཆེ ཨེ་མ་ཆེ) <sup>38</sup>	10. ཚོང་པ	businessman
2. སྤྱན་ཁང	hospital	11. བཟོ་པ	factory worker
3. ན	sick, ill	12. ལས་ཀ	work
4. སྤྱང	sick (hon)	13. ཕྱག་ལས	work (hon)
5. ནང	at, inside	14. ཕྱོད	went, has gone
6. བྱེད	to do, verbalizer	15. ཞིང་པ	farmer
7. གནང	to do (hon), verbalizer	16. སློབ་གྲྲ་བ	student <sup>39</sup>
8. ཚོང	to sell	17. བཟོ	to make, to cook
9. ཞིང	field	18. བླ་པ	monk

<sup>38</sup> According to most Tibetans asked, ཨེ་མ་ཇེ is the written form and ཨེ་མ་ཆེ is the spoken form although sometimes ཨེ་མ་ཆེ also appears in books and dictionaries.

<sup>39</sup> This is a synonym of སློབ་ཕྲུག; both are used in Lhasa.

**SAY IT RIGHT** Sometimes ལོཔ་གྲ་བ is pronounced ལོཔ་གྲ་ཨ [lop' ta wa], but more commonly ལོཔ་གྲ་བ [lop' ta:v]; notice that this is almost the same pronunciation as ལོཔ་གྲ་.

## GRAMMAR

I. Generally, the auxiliaries གི་ཡིན། and གི་རེད། indicate an event that is yet to happen (as in འགྲོ་གི་ཡིན། '(I) will go'). ཡིན། and རེད། indicate an event that is completed. Additionally, གི་ཡིན། and ཡིན། indicate that speaker is intentionally going to do, or has done, whatever action the verb expresses.

The non-honorific verb 'to go' has a different form for the past, but the honorific forms are the same. As already stated, even though ཡིན། is the full form for second person questions (with WH-questions), it is usually shortened to ལ།. More examples are given below:

### A. Interrogative

pronoun +	where +	'to go' +	past	
ཁྱེད་རང་	ག་པར་	ཐད་	ལ།	'Where did you go?'
ཁོང་	ག་པར་	ཐད་	པ་རེད།	'Where did he/she go?'
ང་	ག་པར་	ཕྱིན་	པ་རེད།	'Where did I go?'

### B. Statement

pronoun +	place +	locative +	'to go' +	past	
ང་	སྤྱི་ཁྱེད་	ལ་	ཕྱིན་	པ་ཡིན།	'I went to the hospital'

ཁོང་	བོད་	ལ་	ཐད་	པ་རེད།	'She/he went to Tibet'
ཁྱེད་རང་	སློབ་གྲྭ་	ར་	ཐད་	པ་རེད།	'You went to school'

II. The auxiliary endings གི་ཡོད། and གི་ཡོག་རེད། express actions that are currently happening or have happened in the past (but no mention is made of completion). Tibetan does not have the same kind of tense that languages like English do. Auxiliaries in Tibetan can be used to express both 'I am studying now' and 'Yesterday, I was ('am') studying'.

#### A. Interrogative

pronoun + work + what + to do + non-past

ཁྱེད་རང་	ཕུག་ལས་	ག་རེ་	གནང་	གི་ཡོད།	'What work are/were you doing?'
རང་	ལས་ཀ་	ག་རེ་	བྱེད་	ཀྱི་ཡོད།	'What work are/were you doing?'
ཁོང་	ཕུག་ལས་	ག་རེ་	གནང་	གི་ཡོག་རེད།	'What work is/was he/she doing?'
ང་	ལས་ཀ་	ག་རེ་	བྱེད་	ཀྱི་ཡོག་རེད།	'What work was/am I doing?'

#### B. Statement

pronoun +	occupation +	verb or	verb ending	
ང་	དགེ་སྐུ་		ཡིན།	'I am a teacher'
ཁོང་	གྲྭ་པ་		རེད།	'He is a monk'
ང་	སློབ་སྦྱང་	བྱེད་	ཀྱི་ཡོད།	'I am studying'

བྱེད་རང་	བཟོ་པ་	རེད།	'You are a factory worker'
ཁོང་	ཡི་གེ་	འབྲི་	གི་ཡིག་རེད། 'He is writing a letter'

III. In addition to ཡིག་རེད། and ཡོད།, འདུག is also an existential verb that can be used as an auxiliary, but their senses are different. The examples below provide a basic introduction to these distinctions, but we recommend that you do not worry about trying to understand all of the finer details yet<sup>40</sup>:

#### A. New Information<sup>41</sup>

བོད་ལ་གཡག་འདུག།	'There are yaks in Tibet' (spoken by someone who is not a native of Tibet, but went to Tibet and saw the yaks. Or spoken to emphasize that 'There ARE yaks in Tibet') <sup>42</sup> ..
ང་ལ་ཡི་གེ་གཅིག་འདུག	'I have a letter', 'There a letter for me' (it just arrived; I saw it)
ཁོང་ལ་དེ་མང་མང་པོ་འདུག	'He has many books' (I went to his house and saw them)

#### B. First person feelings and emotions<sup>43</sup>

ང་ཚ་གི་འདུག	'I am sick'
ང་ཞེད་ཀྱི་འདུག	'I am afraid'
ང་ཁ་སྐྱུ་གི་འདུག	'I am thirsty'

#### C. First-hand knowledge of an event, action or state of 3rd person:

<sup>40</sup> Such examples are part of the complex evidential and auxiliary system used in Lhasa speech.

<sup>41</sup> This is in opposition to information which is generally known.

<sup>42</sup> This example comes from Goldstein (1984, p. xvii). He claims that 'no Tibetan would ever use འདུག in the sentence 'There are yaks in Tibet' because of the new information parameters. However, there seems to be occasions (i.e., emphasis or disagreement) when a Tibetan would use just such a sentence, but we will not go into such details here.

<sup>43</sup> Also includes cognition.

ཁོང་ན་གི་འདུག	'He is sick' (I saw him)
ཆར་པ་བཏང་གི་འདུག	'It is raining' (I can see it or just saw it)
ཁོང་དེ་བ་ལྟ་གི་འདུག	'He is reading a book' (I see him or just saw him)

**NOTE:** All of the examples in C can, and often are, shortened to གིས།; so the same sentences are often expressed as:

ང་ན་གིས།  
 ཆར་པ་བཏང་གིས།  
 ཁོང་དེ་བ་ལྟ་གིས།

With the exception of the examples given in B, the above sentences can also be expressed using ཡོག་རེད། . The meaning is not the same however.

One difference is that འདུག་ indicates something that the speaker has just discovered, newly discovered, or is observing at the moment of speech. If the speaker's knowledge is older or more complete than the knowledge of the address, then ཡོག་རེད། can be used. Compare the following two examples:

- A. བོད་ལ་གཡག་མང་པོ་འདུག 'Tibet has lots of yaks' (I just saw the yaks, just learned that Tibet has lots of yaks, or I know that Tibet has lots of yaks and am talking to someone who has known that longer than I have)
- B. བོད་ལ་གཡག་མང་པོ་ཡོག་རེད། 'Tibet has lots of yaks' (This is generally known information or information that the speaker has known longer than the addressee)

## རང་སྤྱོད PRACTICE

- A. Using the model sentence given below, how would you express the following sentences in Lhasa Tibetan?

'His mother is a doctor'

ཁོང་གི་མ་མེས་ལགས་ཞེས་རེད།

1. I am a farmer
2. His younger sister is a student
3. Are you a businessman?

B. Fill in the blanks with ལ/ར, རྣམ or རྒྱུ་ལ།

1. ཁོང་ལྟ་ས་\_\_\_\_\_རེད།
2. ང་སློབ་ཁང་\_\_\_\_\_སློབ་སྦྱང་བྱེད་གྱི་ཡོད། (སློབ་ཁང་: 'classroom')
3. ཁོང་སྒྲིན་ཁང་\_\_\_\_\_ཕྱིན་པ་རེད།
4. བྱེད་རང་\_\_\_\_\_དེ་ལ་ག་ཚོད་ཡོད།
5. ང་ཨ་མེ་རེ་ཀ་\_\_\_\_\_ཡིན།

C. Change each sentence from the plain forms to the honorific forms:

1. རང་ལས་ཀ་ག་རེ་བྱེད་གྱི་ཡོད།
2. རང་གི་མིང་ལ་ག་རེ་བཟུང་གྱི་ཡོད།
3. རང་ག་པར་འགྲོ་ཀ
4. རང་ག་པར་ཕྱིན་པ།

### SOME HELPFUL PHRASES

བྱེད་རང་བོད་སྐད་(བཤད་)ཤེས་གྱི་ཡོད་པས།	'Can you speak Tibetan?' (lit: 'Are you able to speak Tibetan?')
ངས་ཧྲིག་ཙམ་(བཤད་)ཤེས་གྱི་ཡོད།	'I can speak a little Tibetan'

**MEMORIZE** numbers twenty through thirty:

ཉི་ཤུ་ཐམ་པ	ཉི་ཤུ་ཚ་དུག
ཉི་ཤུ་ཚ་གཅིག	ཉི་ཤུ་ཚ་བདུན
ཉི་ཤུ་ཚ་གཉིས	ཉི་ཤུ་ཚ་བཅུད
ཉི་ཤུ་ཚ་གསུམ	ཉི་ཤུ་ཚ་དག
ཉི་ཤུ་ཚ་བཞི	སུམ་ཚུ་ཐམ་པ
ཉི་ཤུ་ཚ་ལྔ	

རང་ཉ་གོ་གི་ཡོད་པས།

The Tibetan script was developed in the seventh century by a man named Thonmi Sambhota (ཐོན་མི་སམ་བློ་ཏ). Tibetans believe that he not only developed the syllabary, but the language itself (its grammar, phonology, etc.). According to this view, he is responsible for two volumes which fully describe the language. He often used poems, limericks, and rhymes as mnemonic devices to aid learning. Students in Tibet today use some of these as they are learning the rules for spelling and grammar. It would be helpful for you also to learn some of these poems as aids to remind you of spelling rules for suffixes, case marking, etc. The tongue twisters below are examples of those which many children memorize to help enunciate difficult sound sequences. See if you can say it fast (or slow!):

གཟེམ་ཤག་ཤ་བྱར་གྱི་གཟེམ་བཞུ་ས་བཞུ།

[ 'The lamp Shasur's house burns down' (a little nonsensical)]

རའི་རྩ་གོག་རེལ་རེལ་རེད། ལྷག་གི་རྩ་གོག་ལེབ་ལེབ་རེད།

[ 'Mountain goats horns are round; sheep horns are flat']





## སློབ་ཚན་དགུ་པ།

### LESSON NINE

*In this lesson, you will learn how to tell time in Tibetan as well as a few typical forms of address.*

#### DIALOGUE ONE

ཉི་མ།           གན་ལགས། ཚུ་ཚོད་ག་ཚོད་རེད།

དགེ་གན།       ཚུ་ཚོད་བཞི་པ་ཉག་ཉག་རེད་ཤག

ཉི་མ།           ཐུགས་རྗེ་ཆེ།

དགེ་གན།       གཤིག་ནང་གི་མ་རེད།

Nyima:       Teacher-la, what time is it?

Teacher:     It is exactly 4:00.

Nyima:       Thank-you.

Teacher:     You're welcome.

#### ཚིག་གསུམ་

1. ཚུ་ཚོད་                      watch, clock, time of day, hour
2. གན་ལགས་                  a polite form for a teacher or educated-looking person
3. མོ་པོ་ལགས་ (མོ་འོ་ལགས་)    a polite form for an older woman
4. ཉག་ཉག་                    exactly
5. དང་                            and
6. བུད་ཀ་                      a half
7. སྐར་མ་                        minute
8. ཡོ་ལ་ནས་                    after, past
9. ཟེན་པ་                        before, to reach, to grasp
10. ཐུགས་རྗེ་ཆེ།              Thank you

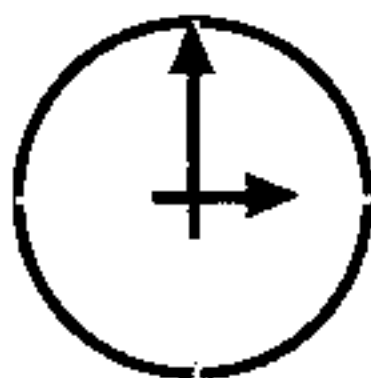
11. བཞི་གནང་གི་མ་རེད།      You are welcome, It doesn't matter

**SAY IT RIGHT** མོ་བོ་ལགས་ is pronounced མོ་འོ་ལགས་ [mo:la] and ཟེན་པ་ is pronounced ཟེམ་པ་ [simpə].

## TELLING TIME IN TIBETAN

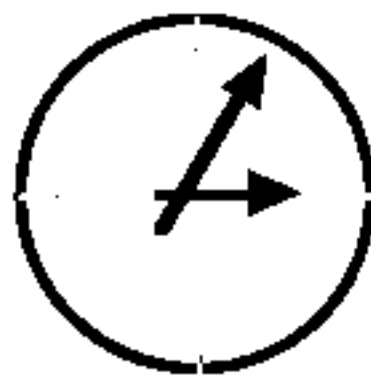
There are two basic ways to measure time; that of counting from the hour (half past two) and that of counting from the half-hour (fifteen past 2:30).

I. Counting from the hour always requires the ordinal number (ON) (དང་པོ་, གཉིས་པ་ etc.) and the following structures (the parenthetical items are optional, but commonly used):



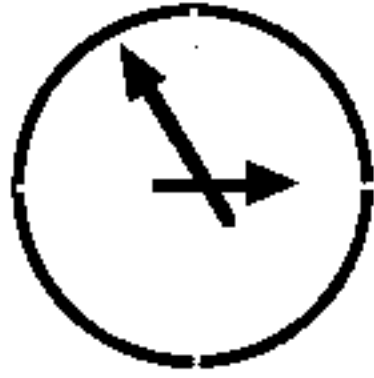
A. ཚུ་ཚོད་ + ON + (དག་དག) + རེད་ + (ཤག)

ཚུ་ཚོད་ བསུམ་པ་ དག་དག་ རེད་ ཤག      'It's exactly three o'clock'



B. ཚུ་ཚོད་ + ON + ཡོལ་ནས་ + སྐར་མ་ + number + རེད།

ཚུ་ཚོད་ བསུམ་པ་ ཡོལ་ནས་ སྐར་མ་ ལྔ་ རེད།      'It's five past 3'



C. ཁྱེད་ཀྱི་ཆུ་ལྟར་ + ON + ཟེན་པར་ + སྐར་མ་ + number  
 + འདུག  
 ཁྱེད་ཀྱི་ཆུ་ལྟར་ ཟེན་པར་ སྐར་མ་ ལྟ་ འདུག 'It's five to 3'

2. Ordinal numbers are not used when counting from the half-hour (with the exception of 'one'). The first of the examples below demonstrate telling time from the half hour and the second example from the hour:



A1. ཁྱེད་ཀྱི་ཆུ་ + hour + དང་ + བྱིད་ཀྱི་ + ཡོལ་ནས་ + སྐར་མ་ + number + རེད།  
 ཁྱེད་ཀྱི་ དང་པོ་ དང་ བྱིད་ཀྱི་ ཡོལ་ནས་ སྐར་མ་ བཅུ་ རེད།  
 'It is one forty' (literally: 'It is ten minutes past half-past one')

A2. ཁྱེད་ཀྱི་ཆུ་ + hour + ཟེན་པར་ + སྐར་མ་ + number + འདུག  
 ཁྱེད་ཀྱི་ ཟེན་པར་ ཟེན་པར་ སྐར་མ་ ཉི་ལྔ་ འདུག  
 'It is one forty' (literally: 'It is twenty minutes before two')



B1. ཕུ་ཚློད་ + hour + དང་ + བྱེད་ཀ་ + ཟེན་པར་ + སྒར་མ་ + num + འདུག  
 ཕུ་ཚློད་ གཉིས་ དང་ བྱེད་ཀ་ ཟེན་པར་ སྒར་མ་ ལྟ་ འདུག  
 'It is two twenty-five' (literally: 'It is five minutes before half past two')

B2. ཕུ་ཚློད་ + hour + ཡོལ་ནས་ + སྒར་མ་ + number + རེད།  
 ཕུ་ཚློད་ གཉིས་པ་ ཡོལ་ནས་ སྒར་མ་ ཉི་ཤུ་ཅུ་ རེད།  
 'It is two twenty-five'

**SAY IT RIGHT** ཉི་ཤུ་ཅུ་ is pronounced ཉི་ཤུ་ཅུ་ལྟ་ [ni fu tseŋpa].

## GRAMMAR

འདུག is used to express minutes before the hour or half hour; minutes which are going to arrive. རེད། is used to express minutes after the hour or half hour; minutes which have already arrived. གྱི་ marks the completive aspect (mostly when a certain time, especially on the hour, has JUST arrived).

## DIALOGUE TWO

མིག་དམས། མྱོ་བོ་ལགས། ཉིན་དགུང་ཚོང་ཁང་ཕུ་ཚློད་ག་ཚོད་ལ་སྒྲོ་འབྱེད་གྱི་རེད།

མྱོ་བོ་ལགས། ཕུ་ཚློད་གཉིས་པར་སྒྲོ་འབྱེད་གྱི་རེད།

མིག་དམས། ད་ལྟ་ཕུ་ཚློད་ག་ཚོད་རེད།

མྱོ་བོ་ལགས། ད་ལྟ་ཕུ་ཚློད་དང་པོ་དང་བྱེད་ཀ་ཟེན་པར་སྒར་མ་བཅོ་ལྟ་འདུག

མིག་དམར།      མ་ལས། ད་ལྟ་དུས་ཚོད་ལྔ་པོ་རེད། ང་ཕྱིན་ལ་སྤྱག་ཁང་ལ་འགྲོ་གི་ཡིན།  
 མོ་པོ་ལགས།      དེ་རིང་སྤྱག་ཁང་གི་འབྲེད་ཀྱི་མ་རེད། འདིར་དྲིག་ཅམ་སྤྱགས།  
 མིག་དམར།      ལགས་སོ།

Migmar:      What time is it now?  
 Grandma:      It is 1:15 now.  
 Migmar:      Oh, it's early now. I'll go to the post office first.  
 Grandma:      The post office isn't open today. Wait a little while here.  
 Migmar:      OK.

ཚིག་གསར།

- |              |                            |                 |                           |
|--------------|----------------------------|-----------------|---------------------------|
| 1. ཉིན་དགུང་ | noon, midday               | 8. ཚོང་ཁང་      | store                     |
| 2. ཚོ        | door                       | 9. འབྲེད་ (ཕྱེ) | be open, to open          |
| 3. ད་ལྟ་     | now                        | 10. ལྔ་པོ་      | early                     |
| 4. ཕྱིན་ལ་   | before, prior to (ཕྱིན་ལ་) | 11. སྤྱག་ཁང་    | post office <sup>44</sup> |
| 5. དེ་རིང་   | today                      | 12. འདིར་       | here                      |
| 6. དུས་ཚོད་  | time <sup>45</sup>         |                 |                           |
| 7. སྤྱགས་    | to wait                    |                 |                           |

**SAY IT RIGHT** In Lhasa Tibetan, ཕྱིན་ལ་ is pronounced ལྱིན་ལ་ [ɲɛ̃ la].

Words in which the second syllable has a ལ་ suprafixed are nasalized if the preceding syllable ends with a vowel (orthographically). Thus, ད་ལྟ་ is pronounced [tʰanta]. This is called 'assimilation' and it happens quite often as syllables within words influence one another. In this case, the 'n'

<sup>44</sup> In Lhasa, many Tibetans either use the Chinese *yo dian ju* or the newly formed ཡིག་ཐམ་

<sup>45</sup> This is not 'time' in the sense used when telling time, which is speaking of the hour and minutes shown on a clock. ཚུ་ཚོད་ refers to the measurement of time and དུས་ཚོད་ refers to the space of time.

is assimilating to the 't' (in the case of བེན་པོ། the 'm' assimilates to the 'p' of པོ།). རྩེད་ is pronounced རྩེ [tʃʰe].

## GRAMMAR

- I. ལ་ often comes after specific time and is similar to 'at' in English: 'The store opens at six'; a literal translation would be 'The store six at opens'.
- II. Time words can be used in several places in the Tibetan sentence. For example:

A. ད་ལྟ་ང་འགྲོ་གི་ཡིན།

B. ང་ད་ལྟ་འགྲོ་གི་ཡིན།

### III. Compound Words

There are many compound words in Tibetan. Tibetan words often contain more than one syllable each of which can have its own meaning (some words in English are like this. For example 'whitehouse' and 'photograph'. However, most English polysyllabic words are not this way as in 'table', 'shoulder', etc.). You have learned the word for dictionary རྩིག་མཛོད་: Did you know that the roots mean 'word' + 'treasury'? In the next chapter, the word for 'food' is composed of ར་ 'mouth' and ལག་ the root of 'hand', so ར་ལག་ has the idea of using the hand to stuff the mouth --some of us have no problem with that concept! ལྡེ་ཚོད་ is composed of 'water' + 'measure' or 'level' (this apparently is derived from an ancient timepiece from India that used dripping water to tell time). Try looking at each syllable of the new words you are acquiring; it will provide a deeper understanding as well as make it easier to learn new words.

- IV. Tibetan numbers 20-99 are formed by adding a decade marker between the deca indicator and the exact number (i.e., for 56, the decade marker would go after '50' and before '6'). These markers, with the exception of the 20s, are based on the sound of the number itself as the list below indicates:

Twenties:	ཅ	ཉི་ལུ་ཅ་གཅིག
Thirties	སྟ	སྟམ་ཅུ་སྟ་གཉིས
Forties	ཞ	བཞི་བཅུ་ཞེ་གསུམ
Fifties	ང	ལྔ་བཅུ་ང་བཞི
Sixties	རྩ	དྲུག་ཅུ་རྩེ་ལྔ (just the 'rata' from དྲུག)
Seventies	དོན	བདུན་ཅུ་དོན་དྲུག
Eighties	བརྒྱ	བརྒྱད་ཅུ་བརྒྱ་བདུན
Nineties	གོ	དགུ་བཅུ་གོ་བརྒྱད

### DIALOGUE THREE

མོ་བོ་ལགས། ད་ཕྱི་འབྲེད་གི་རེད།  
 མིག་དམར། འོང་ཡག ཐུགས་རྩེ་ཆེ།  
 བུ་མོ། ལྷ་དང་སྟམ། ཅི་ནི་ཁྱ་མ་གང་གང་བཀྱག་རྟགས་གནང་།<sup>46</sup>  
 བུ་མོ། ལགས་སོ། སྟེར་མོ་སྟམ་ཅུ་སྟ་གསུམ་དང་མའོ་ཅེ་གསུམ།  
 མིག་དམར། ཡ་ཅི། སྟམ་ལ་གོང་ག་ཆོད་རེད།  
 བུ་མོ། སྟམ་ལ་སྟེར་མོ་ཉི་ལུ་ཅ་བརྒྱད་རེད།  
 མིག་དམར། ཡ་ནི། གོང་ཆེ་དྲུགས་ཤག ངར་སྟམ་མ་དགོས།  
 བུ་མོ། ལགས་སོ། སྟེར་མོ་ལྔ་དང་མའོ་ཅེ་གསུམ་རེད།  
 མིག་དམར། འདིར་ཡོད།  
 བུ་མོ། ཐུགས་རྩེ་ཆེ།

<sup>46</sup> Often, such commodities are purchased by the half-kilo, or kilo. The measure word for 'one' is གང and the measure word for 'two' is ཉི. To repeat it means 'one of each'. The following sentence would also be very common: ལྷ་དང་ཅི་ནི་ཁྱ་མ་དོ་དང་སྟམ་ཁྱ་མ་གང་གྱག་རྟགས་གནང་།



Grandma: The door's open now.  
 Migmar: Ya, ya. Thank-you.  
 Miss, Please give me some salt, oil, and sugar.  
 Girl: OK. 33 yuan and 30 mao (33.30).  
 Migmar: Atsi! How much is the oil?  
 Girl: The oil is 28 yuan.  
 Migmar: Then, it is too expensive. I don't want any oil.  
 Girl: OK. 5 yuan and 30 mao (5.30).  
 Migmar: Here it is.  
 Girl: Thanks.

## ཆོག་གསུམ་

1. རྒྱ་	now	15. རྒྱ་ཡག་	yes, ok
2. ཐུགས་ཇེ་ཆེ་	thankyou (hon)	16. བུ་མོ་	term of address for a younger woman
3. ལྗང་	salt		
4. ལྗུ་	oil	17. ཅི་ཅི་	white sugar, candy <sup>47</sup>
5. དཀར་པོ་	white	18. སྒྲུ་མོ་	yuan ('dollar')
6. མཐོ་ཅེ་	jiao ('cent')	19. གོང་	price
7. ཆེ་དྲགས་	too much	20. དྲགས་	too, intensifier (on adj)
8. དགོས་	want (see Lesson twelve)		
10. སྒྲུ་མོ་སྐུ་ཅུ་སྒྲུ་གཅིག་དང་མཐོ་ཅེ་གསུམ་			31.3 yuan
11. ཉི་	to buy	21. ལྷི་མ་གང་	one half kilo (one ལྷི་མ་)
12. ལྷི་མ་དོ་	two half kilos	22. ལྷི་མ་	half kilo
13. ཞོག་གོག་	potatoes	23. རེ་རེ་	each, every
14. གོང་ཅིམ་	kilo (from Chinese)		

## GRAMMAR

### I. Prices

<sup>47</sup> ལྷི་མ་ལྗར་ is also commonly used for white sugar.

Asking how much something is in Tibetan is not that difficult, but understanding the answer can be confusing at first. The question གོང་ག་ ཚད་ཅེད། is complex only in what one is asking for. The section below lists a few of the possibilities.

#### A. Measure words

There is only a small set of measure words in Tibetan. If you are buying vegetables or meat, you will probably buy by the kilo. In this case, the numbers for one and two are not གཅིག་ and གཉིས་, but the measure words གང་ and རྩ་; the rest of the numbers are the same however. For example:

- |                                     |  |
|-------------------------------------|--|
| 1. ཞྭ་ཁྱོད་ཀྱི་མ་གང་ལ་གོང་ག་ཚད་ཅེད། | How much are the potatoes per half kilo? |
| 2. ང་ཀྱི་མ་རྩ་ཉིད་གས།               | I want to buy one kilo                   |

#### B. Each and every

Often, you will need to know how much something is for 'each one' or 'each day', 'each hour', etc. This is expressed by རེ་རེ་ (notice that the locative marker is suffixed to this) as seen in the following examples:

- |                                       |   |
|---------------------------------------|---|
| 1. ཉི་མ་རེ་རེར་གོང་ག་ཚད་ཅེད།          | How much per day?                             |
| 2. ཞྭ་ཁྱོད་ཀྱི་མ་རེ་རེར་གོང་ག་ཚད་ཅེད། | How much are the potatoes for each half kilo? |
| 3. ལུ་ཚད་རེ་རེར་གོང་ག་ཚད་ཅེད།         | How much for each hour?                       |

II. The intensifier གྲགས་ (from the adverb ཞི་གྲགས་ 'very') can be affixed to adjectives to indicate that the quality of the adjective is too much:

ཚ་གྲགས་	too hot	ཆེ་གྲགས་	too big
---------	---------	----------	---------

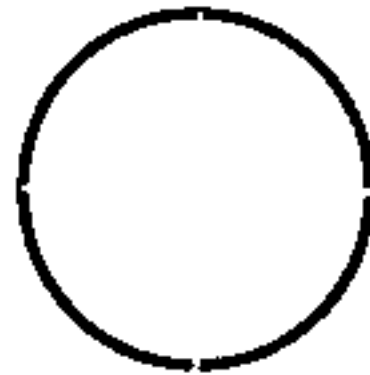
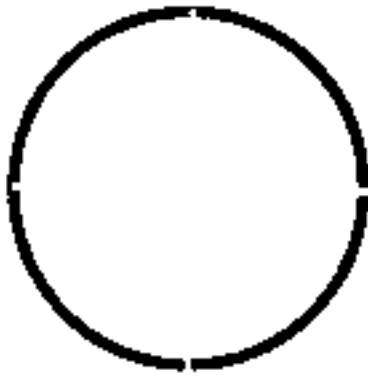
ཉུང་དུགས་ too few

མང་དུགས་ too many

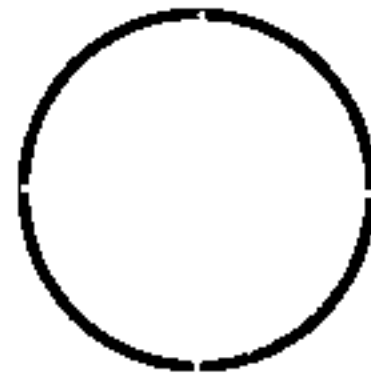
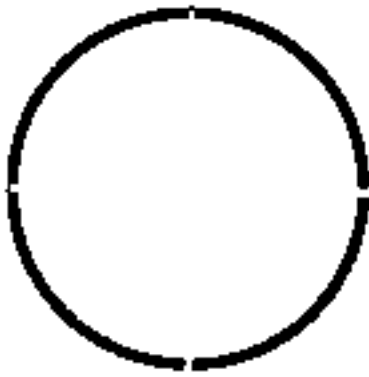
ཐུང་དུགས་ too short

## ཕྱོད་ཀྱི་ PRACTICE

A. Draw the correct time on the clocks below:

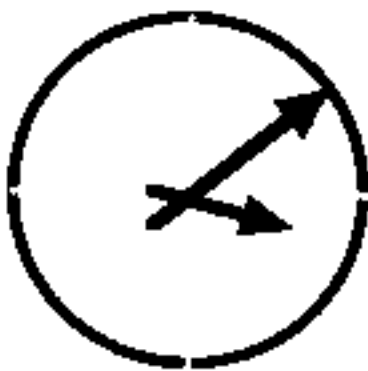


1. རྒྱ་ཆོད་དུག་པ་དང་ཕྱིད་ཀ་ཉག་ཉག་རེད་ཤག། 2. རྒྱ་ཆོད་བདུན་པ་ཡོལ་ནས་སྐར་མ་ཉི་ལུ་  
རེད།

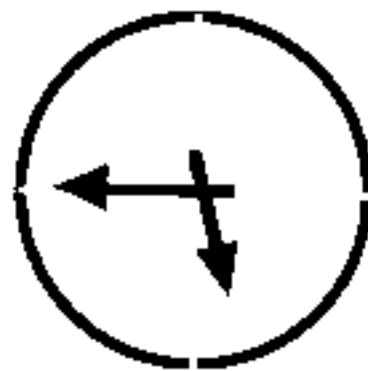


3. རྒྱ་ཆོད་བཅུ་གཅིག་ཟེན་པར་སྐར་མ་བདུན་འདུག། 4. རྒྱ་ཆོད་གཉིས་དང་ཕྱིད་ཀ་ཡོལ་ནས་སྐར་མ་  
བཅུ་རེད།

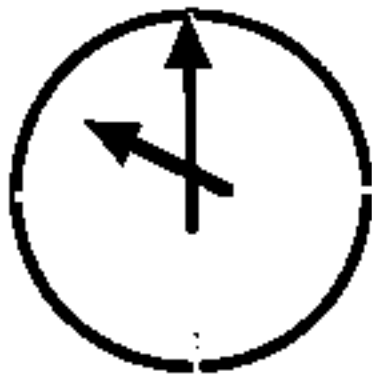
B. In Tibetan, write the times shown on the clocks below:



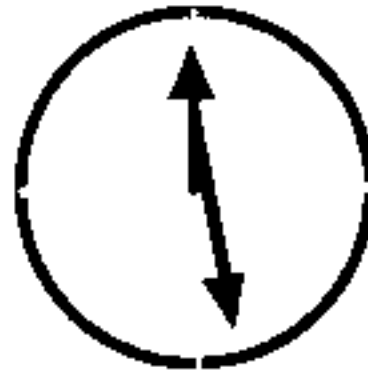
1.



2.



3.



4.

### SOME USEFUL PHRASES

ཡང་བསྐྱར་གཅིག་གསུངས་རྟགས་གཏང་། 'Please say it again'

ག་ལེ་ག་ལེ་གསུངས་དང་། 'Please speak slowly'

**MEMORIZE:** By the end of this textbook, you should memorize the numbers up to one hundred

རང་ཉ་གོ་གོ་ཡོད་པས།

All over Tibet, a unique type of scale is used to measure the weight of vegetables, grains and meats. It is very simple, yet for the person who has just arrived it may look complex. It is composed of three different parts:

The weight is called a རྒྱ་རྩི. Many are attached to a string which is moved up and down the stick. The actual weight is determined when the stick is level.

The pan holds what is being weighed. Three sturdy strings are attached to the pan so it can be hooked on to the measure.

The measure itself, is a wooden stick reinforced with metal which has a place to hook the pan. It also has one or two fulcrums (in this example, one side can weigh up to three kilos (or six half kilos) and the other side can weigh from three to fifteen kilos. The measurements are drawn on the stick, oftentimes in golden ink. Each kilo (ཀོང་ཅིམ་) is indicated by 5 or 6

dots; each half kilo ( $\text{ཤི་ཤི}$ ) is indicated by two dots and each 10th of half kilo ( $\text{ཤི་ཇ}$ ) by one dot.

## སློབ་ཚན་བརྒྱུ་པ།

### LESSON TEN

In this lesson you will learn about the aspect marker གྲུབས།, the causal connective ཅིང་ and the auxiliary verb དགོས།.

#### DIALOGUE ONE

- སྒྲུབ་པ།      ཡ་ཚག་ལགས།    རྒྱ་ཚོད་ག་ཚོད་ཟེད།  
ཡ་ཚག་      རྒྱ་ཚོད་བརྒྱུ་གཉིས་པར་སྒྲུབས་གྲུབས་འདུག  
སྒྲུབ་པ།      ཡ་ལས།    བྱིད་རང་ཁ་ལག་བཟས་པ་ཡིན་པས།    (བཟས་པས།)  
ཡ་ཚག་      བཟས་ཟེད།    བྱིད་རང་གྲོད་ཁོག་ལྟགས་གི་འདུག་གས།  
སྒྲུབ་པ།      ང་གྲོད་ཁོག་ཞིང་ལྟགས་ལྟགས་གིས།    བྱིད་རང་།  
ཡ་ཚག་      ང་ཡང་གྲོད་ཁོག་ལྟགས་གིས།    ང་གཉིས་ཟ་ཁང་ལ་ཐང་དོ།  
སྒྲུབ་པ།      ལགས་སོ།    བྱིད་རང་བོད་ཟས་ཟ་ག་    རྒྱ་ཟས་ཟ་ག་  
ཡ་ཚག་      ག་རེ་ཟ་ནའི་འགྲུགས་ཀ  
སྒྲུབ་པ།      འོ་ན།      ང་གཉིས་བོད་ཟས་ཟ་དོ།<sup>45</sup>  
ཡ་ཚག་      ལགས་སོ།    བོད་ཟས་ཟ་ཁང་ག་པར་ཡོག་ཟེད།  
སྒྲུབ་པ།      ཕ་གའི་ཡག་པོ་ཞིག་འདུག  
ཡ་ཚག་      ད་ཐང་དོ།

- Benpa:      Anna-la, what time is it?  
Anna:      It's almost 12 o'clock.  
Benpa:      Oh. Have you eaten?  
Anna:      No, are you hungry?  
Benpa:      I'm very hungry. You?  
Anna:      I'm also hungry. Let's go to a restaurant.  
Benpa:      OK. Do you want Tibetan or Chinese food?  
Anna:      Whatever is fine.

<sup>45</sup> As you learn more vocabulary, you will want to be more sensitive to the use of honorifics.

This sentence would be more politely spoken as: ང་གཉིས་ཞལ་ལག་མཚོད་གག་ཐང་དོ། The use of honorifics is common even among very close friends in Lhasa.

Benpa: Then, let's eat Tibetan food.  
 Anna: OK. Where is a Tibetan restaurant?  
 Benpa: There is a good one over there.  
 Anna: Let's go then.

## ཆོག་གསར།

1. ཟ	to eat	13. ཁ་ལག	food, meal
2. སྐྱབས	to arrive	14. གཤམ	about to, just (འགྲོའོ)
3. སྒོད་ཁོག	stomach	15. ལྷོགས	to be hungry
4. ཞེ་དགས	very (ཞེ་དག)	16. ང་གཉིས	dual, the two of us
5. ཟུང	restaurant	17. སྒོད་ཟས	Tibetan food
6. སྒྱ་ཟས	Chinese food.	18. སྒོད་ཟས་ཟུང	Tibetan restaurant
7. དགོས	to want, to need, must (གོ དགོ)		
8. ག་རེ་ཡིན་ན	why	19. སྒོད་ཁོག	stomach
9. ག་རེ་ཡིན་ནའི་འགྲིགས་ཀ	whatever, is fine/OK (with me)		
10. མོག་མོག	steamed meat dumplings		
11. ཆང	barley beer	20. འཐུང	to drink <sup>49</sup> (past: བཏུངས)
12. ཡང	also (ཡའི)		
21. ཞིག	Variant of གཅིག; after ང་ན་མ་འ་ར་ལ and open vowels (also ཅིག after ག་ད་བ) <sup>50</sup>		

**SAY IT RIGHT** གཤམ is pronounced འགྲོའོ [to:] when used in a sentence.

དགོས is often pronounced དགོ [k<sup>w</sup>o] or གོ [ko].

<sup>49</sup> One does not eat soup (སྐྱག་པ), but drinks it.

<sup>50</sup> This rule is taken from the two volume set of སྒོད་སྐྱེ་ཆོག་མཛོད་ཆེན་མོ་.

## GRAMMAR

I. Depending on the verb ending, གྲགས can either mean that something is about to happen or that something has just happened. When it precedes either ཡིན། or རེད།, it indicates that something has just happened, but when it precedes ཡོད། ཡོག་རེད། or , འདུག it indicates that it is about to happen. Look at the following examples:

- |                            |  |
|----------------------------|--|
| A. ང་སློབས་གྲགས་ཡིན།       | I just arrived   |
| B. ཁོང་སློབས་གྲགས་རེད།     | He just arrived  |
| C. ང་འགོ་གྲགས་ཡོད།         | I am about to leave                                      |
| D. ཁོང་སློབས་གྲགས་ཡོག་རེད། | He is about to arrive                                    |
| E. ཁོང་སློབས་གྲགས་འདུག     | He is about to arrive (I know it for sure) <sup>51</sup> |

II. The verb དགོས means 'to want' or 'to desire'. As an auxiliary verb, it means 'to want to do' or 'to need to do' the action that the main verb implies:<sup>52</sup>

A. 'to want'

- |                         |                            |
|-------------------------|----------------------------|
| 1. ང་འོག་འོག་དགོས།      | 'I want steamed dumplings' |
| 2. བྱེད་རང་ལ་ག་རེ་དགོས། | 'What do you want?'        |
| 3. ཁོང་ལ་ཆང་དགོས་རེད།   | 'He wants some beer'       |

B. When it is used as an auxiliary verb it means 'should' or 'need'

- |                             |                                  |
|-----------------------------|----------------------------------|
| 1. རྒྱ་གར་མོ་འཕུང་དགོས་མེད། | '(I) shouldn't drink cold water' |
|-----------------------------|----------------------------------|

<sup>51</sup> This is the construction used in Dialogue One to express 'It's almost 12 o'clock' (she knew it because she was looking at her watch. To speak of 'time' as 'coming', 'going', or 'arriving' is common in Tibetan.

<sup>52</sup> This is only a very simple look at the use of དགོས.



2. ང་འགྲོ་དགོས་ཡོད།

'I need to go'

III. In English, it is common to say 'I am hungry' or 'I am thirsty'. In Tibetan it is expressed as 'my stomach is hungry' or 'my mouth is thirsty'. Although some languages express such constructions with a possessive pronoun ('my stomach'), Tibetan does not. Generally, things which either cannot be possessed or can only be possessed by one person are not expressed possessively. Thus, unlike English, body parts are not expressed possessively:

A. ང་གྲོད་ཁོག་སྡྱགས་གིས།

'I am hungry' (my stomach is hungry)

B. ང་ཁ་སྒོམ་གིས།

'I am thirsty' (my mouth is thirsty)

C. ང་མགོ་ན་གིས།

'I have a headache' (my head hurts)

## DIALOGUE TWO

སྒྲོལ་པ།            བྱེད་རང་ཁ་སྒོམ་གི་འདུག་གས།

ཨ་ནག            ང་ཁ་དྲོག་ཙམ་སྒོམ་གིས།    ག་རེ་འབྲང་ག།

སྒྲོལ་པ།            འདིར་འོ་མ་སྐས་པ་སྐས་རྒྱང་རེད།    ང་ཚོ་འོ་མ་འབྲང་དོ།

ཨ་ནག            འོ་མ་ཚ་པོ་རེད།    གྲང་མོ་རེད།

སྒྲོལ་པ།            ཚ་པོ་རེད།

ཨ་ནག            ལགས་སོ།    ཞོག་པ་(ཞོག་གས་)ངས་རྒྱ་མང་ར་མོ་མང་པོ་བརྟུངས་ཙང་།

ད་ལྟ་ང་འོ་མ་ཚ་པོ་དྲོག་ཙམ་འབྲང་གི་ཡིན།

སྒྲོལ་པ།            ལགས་སོ།    ཨ་ནི་ང་ཚོ་མོག་མོག་དང་ག་འབྲས་མངག་གས།

ཨ་ནག            ཡོང་ང་།    ང་མོག་མོག་ལ་དགའ་པོ་ཞེ་དྲགས་ཡོད།

Benpa:            Are you thirsty?<sup>53</sup>

<sup>53</sup> Honorific form would be བྱེད་རང་ཞལ་སྒོམ་གི་འདུག་གས།

Anna: I'm a little thirsty. What (is there) to drink?  
 Benpa: The milk here is very, very fresh. Let's drink some milk.  
 Anna: Is the milk hot or cold?  
 Benpa: Hot.  
 Anna: OK. Because I drank so much sweet tea this morning, I'll have a little hot milk.  
 Benpa: Alright. So, shall we order momos and curry?  
 Anna: Sure, I like momos very much.

### ཆོག་གསུམ་

1. རླུ་ཤིང་ལ	boiled water	16. སྤོམ་	thirst
2. རྩ་	mouth	17. རྩ་སྤོམ་	to be thirsty
3. རྩེ་	tea	18. རྩེ་མང་ར་མོ་	sweet tea
4. རྩེ་མ	milk	19. མང་ར་མོ་	sweet
5. རྩེ་	meat	20. རྩེ་མང་ར་མོ་	rice and meat with potato curry
6. རྩེ་མོ་	hot	21. རྩེ་མོ་	delicious, good taste
7. རྩེ་	water	22. རྩེ་མོ་	cold
8. རྩེ་མ་ལ་	fresh	23. རྩེ་མ	rice
9. མང་པོ་	much, many	24. རྩེ་མོ་	spicy hot
10. རྩེ་མ་ལ་	some	25. རྩེ་མོ་	to like, happy
11. རྩེ་	because, causal connective	26. རྩེ་	adjective intensifier
12. རྩེ་མ་ལ་	new	27. རྩེ་མོ་	to be drunk
13. རྩེ་མ་ལ་	old	28. རྩེ་མོ་	big
14. རྩེ་མ་ལ་	morning (རྩེ་མ་ལ་ལ་)	29. རྩེ་མོ་	to order (as in 'to order food')
15. རྩེ་མོ་	in addition, also	30. རྩེ་མོ་	yes!, alright, sure

**SAY IT RIGHT** When the second syllable of a word is prenasalised (that is the first letter is ࠠ ࠡ ࠢ or a ࠣ suprafix), the first syllable is pronounced with a nasal final. Thus, ࠠའབྲས་ is pronounced ࠠམ་བྲས་ [ʃæmʈe]. Also, many words which end in nasals are not fully articulated; so, ࠠན་ is usually pronounced ࠠ [tʰā], especially when it comes at the end of a sentence. ࠠལྷ་ཀེ་ is often pronounced ࠠལྷ་ཀེ་ [ʃo keʔ] in Lhasa speech.

## GRAMMAR

I. When ࠠ is postposed after the reduplicated first syllable of an adjective or noun<sup>54</sup>, it expresses that something is 'completely' or 'only' whatever quality or state the noun or adjective preceding it is. This often carries the idea of an intensifier such as 'very' or 'extremely'. Look at the following examples:

- |   |                               |
|---|-------------------------------|
| A. ࠠགས་པ་གས་ཀྱང་ 'completely new'             | E. ࠠདྲ་པོ་དྲ་ཀྱང་ white white |
| B. ࠠསྩ་པ་སྩ་ཀྱང་ 'very fresh'                 | F. ࠠཆ་པོ་ཆ་ཀྱང་ very black    |
| C. ࠠཚ་པོ་ཚ་ཀྱང་ 'very hot'                    |                               |
| D. ࠠཆེང་པ་ཆེང་ཀྱང་ 'extremely old', 'antique' |                               |

II. Causal connective ࠠ

One of the most common ways to express 'because' in Tibetan is by using the causal connective ࠠ. Unlike English, ࠠ is placed at the end of the subordinated clause rather than at the beginning. In addition, there is a slight pause after the first clause. Also notice that the linking verb of the subordinated clause is the first person form (ཡིད་/ཡིན་).

<sup>54</sup> Usually it is a two syllable construct to begin with. In this chapter, we only look at a few adjective constructions.

A. ཆར་པ་བདེ་གི་ཡོད་ཅང་ང་འགྲོ་གི་མིན།	' <u>Because</u> it is raining, I am not going' <sup>55</sup>
B. ཁོང་གཟུགས་ཆེན་པོ་ཡིན་ཅང་ཁ་ལག་མང་པོ་བཤགས་རེད།	' <u>Because</u> he is big, he should eat a lot of food'
C. ཆང་མང་པོ་བདུངས་ཅང་ར་བཟེལ་རེད།	' <u>Because</u> he drank a lot of barley beer', he is drunk'

### III. Tibetan verbs

Tibetan spelling can be very difficult to learn. Partly this is due to words that are pronounced very differently than they are spelled. Another reason is that in Written Tibetan, verbs are inflected for tense (at the very least 'past' and 'non-past') or aspect<sup>56</sup>. In Lhasa speech, however, the forms that are distinct in Written Tibetan have collapsed to only two or three forms as shown below:

<u>present</u>	<u>future</u>	<u>past</u>	<u>imperative</u>	<u>gloss</u>
བ [sa]	བཟུག [sa]	བཟས [sɛ]	ཁྱ [so]	'eat'
ཁྱ [ta]	བཟྱ [ta]	བཟྱས [tɛ]	ཁྱས [tø]	'look'
འཇུང [tʰuŋ]	བཇུང [tuŋ]	བཇུངས [tuŋ]	འཇུངས [tʰuŋ]	'to drink'

Many books have a verb declension table in the back (there is a short one in the back of this textbook) and you can always try to memorize every form, but there are also some generalities that will help you remember how to spell different verb forms: if 'present tense' verbs have a prefix, it will usually be either འ, མ or ཁ; 'future tense' verbs generally have a བ or ཁྱ prefix; 'past tense' verbs usually have a བ prefix and a ས suffix (which often changes the vowel quality or tone); imperative forms usually have a ས suffix (which often changes the vowel quality and the tone).

<sup>55</sup> 'It is raining' can also be expressed ཆར་པ་འབབ་གི་འདུག

<sup>56</sup> This is not tense in the sense of English that has 'past', 'present', 'future' tenses; Lhasa Tibetan has more of what is sometimes referred to as 'relative tense'. For some examples of how tense and aspect are used in Tibetan, refer to Appendix I.

## འདྲ་སྒྲུབ་ PRACTICE

A. Use the following adjectives to make sentences in which the adjectives are intensive ('completely', 'extremely'); use both གྱིང་ and ཞི་དགས་.

1. ཡག་པོ་

2. ཞི་མ་པོ་

3. གསར་པ་

4. ཚ་པོ་

B. Match the following noun or verb roots with the formative suffix; write the meaning after the word.

		Tibetan word	English meaning
གྲོགས་	པོ་	_____	_____
བོད་	མོ་	_____	_____
ཚ་	པ་	_____	_____
གྲང་	མི་	_____	_____
དགའ་	བ་	_____	_____
མགྲོགས་		_____	_____
ཞི་མ་		_____	_____
བཟོ་		_____	_____

## SOME USEFUL PHRASES

ང་སི་པན་ལ་དགའ་པོ་རང་མེད།	'I don't like hot pepper very much'
ང་སི་པན་ལ་དགའ་པོ་ཡིད།	'I like hot pepper'
སི་པན་དྲིག་ཙམ་རྒྱག་རྒྱས་གནང་།	'Please add a little hot pepper'
བྱིད་རང་བོད་སྐད་སྦྱངས་ནས་དུས་ཚོད་ག་ཚོད་ཕྱིན་སྟེ།	'How long have you studied Tibetan?' <sup>57</sup>
ང་བོད་སྐད་སྦྱངས་ནས་ལོ་གསུམ་ཕྱིན་སྟེ།	'I have studied Tibetan for three months'

### རང་ཉ་གྲོ་གི་ཡོད་པས།

[The following is a folk story of Tibet from the magazine ལྷ་ཡུལ།. In folk stories, animals often are the main characters and a moral is given at the end. This one has to do with the consequences of greedy appetites. The Tibetan version can be found in Appendix 1 of 'Answers to the practices']

A long time ago, from Tibet's land of the snows, there was a village in the famous place of Lower Kham<sup>58</sup>. In this village, there was a bull, a turtle, and a rabbit who, being friends, hung out together; not only did they live together, but there was also pure goodwill between them.

One day when the three of them were on a walk, they found a full bag of tsampa. Immediately, the rabbit thought in his heart, 'I would like to be able to eat the whole bag of tsampa by myself.' So he said, 'Friends, let's the three of us drink chang and see who is the first to get drunk. Let's do it so that whoever is drunk first will get all this tsampa.'

The turtle said, 'Atsi! If it were like this, I will be drunk as soon as I drink one cup of chang.' And then the rabbit said, 'As for me, just a little smell of chang makes me drunk.' As for the bull, he was just sitting there swaying back and forth and not saying anything, so the rabbit asked, 'Bull, how is it for you?' and the bull said, 'I am already drunk just listening to you two talk about it.'

Because the bull won the rabbit said again, 'For such a little bit, I won't allow the tsampa to be won; let's see which of us three is the oldest; therefore we will give the tsampa bag to whoever is the oldest.

<sup>57</sup> Literally this means 'How much time has passed since you (have begun to) study Tibetan?'

<sup>58</sup> Eastern Tibet

So accordingly, the turtle said, 'As for me, this year I am exactly 100 years old.' The rabbit said, 'As for me, this year I am exactly 1,000 years old', and after he said that, the bull cried out 'Atsi! I am so sad and suffer so much!', so the rabbit asked, 'Bull, what has happened? ' The bull said, 'My younger son is the same age as turtle and my older son is the same age as rabbit; but now because the two of them are both held by death, I suffer greatly from the sadness in my heart' and so saying he lost control and burst into tears.

So on the strength of that speech, it was clearly shown that the bull was the oldest and that he should win the full bag of tsampa, and the rabbit finally could do nothing and so he lost the tsampa to another. Because of this, the three of them became enemies.

As for the one who through lack of virtue allows greed to make even friends into enemies, (he) will certainly fall into hell.

## སློབ་ཚན་བརྒྱ་གཅིག་པ།

### LESSON ELEVEN

*In this lesson you will learn more about the existential complement ཁི་ཡོད། which is used to express something that is done habitually, or at the moment of speech.*

#### DIALOGUE ONE

ང་རྒྱལ་པར་ཞོགས་གས་ཚུ་ཚོད་བདུན་པར་ལང་གི་ཡོད།

ལངས་ནས་གདོང་དང་སོ་ལུ་གི་ཡོད།

ཚུ་ཚོད་བདུན་དང་ཕྱིད་ཀར་ཁ་ལག་བྱ་གི་ཡོད།

དེ་ནས་ཚུ་ཚོད་བརྒྱད་པར་ལས་ཀར་ལག་ལྡན་གི་ཡོད།

ཉིན་དགུང་ཚུ་ཚོད་བརྒྱ་གཉིས་དང་ཕྱིད་ཀར་ཁ་ལག་བྱ་གི་ཡོད།

དགོང་དག་ཚུ་ཚོད་བརྒྱ་པར་ཉལ་གྱི་ཡོད།

I often get up at 7 o'clock every morning. After I get up, I wash my face and brush my teeth. At 7:30 I eat (breakfast). Then, at 8 o'clock, I go to work. Noontime, at 12:30, I eat (lunch). At night, I go to sleep at 10 o'clock.

#### ཆོག་གསར།

1. རྒྱལ་པར་	usually	8. ཁྲོམ་	market
2. རྣས་	from, after	9. དགོང་དག་	late afternoon, evening
3. ལངས་	to rise, to get up	10. གདོང་	face
4. སོ་	teeth, tooth	11. ལུ་	to wash
5. ཁ་ལག་	food	12. ཟ་	to eat
6. དེ་ནས་	then	13. ལས་ཀ་	work
7. ལག་	to go	14. ཉལ་	to sleep



## GRAMMAR

I. གེ་ཡོད། is an auxiliary verb expresses the aspect of the action. For

example, གེ་ཡོད། usually expresses something that the speaker does habitually (every day, every week...). It can also express an action that continues (it can be continuing in the past or non-past, so it is not exactly like 'tense' in English) as the following examples show:

A. 1st person + time + ལ་/ར་ verb + གེ་ཡོད།

ང་ རྒྱ་ཚེ་དྲུག་པ་ ར་ ལང་ གེ་ཡོད།

'I (usually) get up at nine o'clock'

B. Verb + རྟེན་ + (1st person) + (noun) + verb + གེ་ཡོད།

ལངས་ རྟེན་ ང་ རྩ་ ལབ་ གེ་ཡོད།

'After rising, I brush my teeth'

C. དེ་རྟེན་ + (1st person) + (noun) + verb + གེ་ཡོད།

དེ་རྟེན་ ང་ ལས་ཀར་ འགྲོ་ གེ་ཡོད།

'Then I go to work'

II. We have already seen how རྟེན་ can be used to express 'from' (as in ང་

ཨ་མི་རི་ཀ་རྟེན་ཡིན། 'I am from America'). This is one of a small group of 'postpositions'<sup>59</sup> that have a wide range of functions. Up to now, it has meant 'from' a location. In this chapter, it means 'after' or 'and then'. This is the first time we have introduced a complex sentence (a sentence with more than one clause).

རྟེན་ is postposed at the end of the clause, which is just the opposite of languages like English or Chinese. The English sentence 'After rising, I brush my teeth' is expressed in Tibetan as 'risen after, (I) teeth brush'.

<sup>59</sup> In English, such words as 'from', 'in', 'on', etc. are called prepositions because they are preposed to the noun, but in Tibetan they are postposed so they are called *postpositions*.

In Tibetan such sentences do not need, and often do not have, an explicit 'subject' (unlike English which requires the subject: 'after rising, I...'). But there is no ambiguity because the auxiliary verbs make it clear who is doing the action. Also notice that the verbs which come before ཁྱིམ་ are past tense verbs. This is because one action (in the first clause) must be completed before the other action can be started.

The syntactic structure of the sentences in the examples below is:

[[dependent clause (past tense verb)] ཁྱིམ་ [Main clause ]]

Consider the examples below:

- |  |  |
|--|--|
| A. དེ་བ་གཅིག་ཉེས་ནས་ཁོང་ཀང་ལ་ཕྱིན་པ་རེད། | 'After buying the book, he went home'                |
| B. ང་ཁྱོད་ལ་ཕྱིན་ནས་ཅ་ལག་ཉེ་གི་ཡིན།      | 'I will go to the market and buy some things'        |
| C. ཀང་མང་པོ་བདུངས་ནས་གཉིད་ཁྱུག་ཤག།       | 'After drinking lots of barley beer, he fell asleep' |

## ཇུག་གྱུར་ PRACTICE

- A. Answer the following questions in Tibetan using the new words and structures you have learned for the capitalized words:
1. What time do you GET UP in the MORNING?
  2. THEN what do you do?
  3. What time do you eat lunch?
  4. AFTER you eat, what do you do?
  5. What time do you GO TO SLEEP at NIGHT?
- B. Fill in the blanks with the words and phrases provided

ང་ཕྱི་ལ་གདོང་ལུ་གི་ཡོད།	དེ་ནས་
ཞོགས་པ་ཚུ་ཚོད་ལྔ་པར་	ཉལ་གྱི་ཡོད།
ལང་གི་ཡོད།	ལངས་ནས་

1. ང་ཞོགས་པ་ཚུ་ཚོད་བརྒྱད་པར་\_\_\_\_\_
2. \_\_\_\_\_སོ་ལུ་གི་ཡོད།
3. \_\_\_\_\_ང་ཁ་ལག་བྱ་གི་ཡོད།
4. དགོང་དག་ཚུ་ཚོད་བརྒྱད་པར་\_\_\_\_\_
5. \_\_\_\_\_ལང་གི་ཡོད།

C. Write an appropriate sentence based on each of the following 'signs':

1.

Lhasa Post Office  
Store  
Open M-F: 7:00-12:00  
1:00-5:00  
Closed Saturday  
and Sunday

2.

Norbu's Restaurant  
8 am - 10 pm M-F  
10 am - 11 weekends

3.

Tsering's General  
M-F 8:00-5:00  
closed weekends

1.

2.

3.

### SOME USEFUL PHRASES

ངས་གསལ་པོ་གོ་མ་བྱུང་།

'I did not hear clearly'

ཡང་བསྒྱུར་གསུངས་རྟགས་གནང་།

'Please say it again'

## རང་ཉ་གོ་གི་ཡོད་པས།

The lives of Tibetans and yaks are intricately woven. Yaks are used to plough fields and carry loads for caravans and trade (yaks used to be used extensively in trading between Nepal, India and Bhutan; now, with the coming of vehicles and roads, they are not used very often in this way). Tibetans love to eat yak meat, especially dried yak meat. They also use the milk of the female yak (འུ་མོ་ལྔ་མོ་) to make butter, cheese and yoghurt. Yaks are especially suited for the rarified air of Tibet's high plateau as they thrive best above 10,000 feet (3,300 meters).



## སློབ་ཚན་བརྒྱུ་གཉིས་པ།

### LESSON TWELVE

*In this lesson you will learn how to talk about the date as well as to arrange a meeting and make plans. This lesson also includes more uses of the genitive marker གི་ / འི་ and a review of verb endings studied so far.*

#### DIALOGUE ONE

(On the telephone)

ཉི་མ།      ཨོ་ལོས། ལྷག་པ་ལགས་ཡིན་པས།

ལྷག་པ།      ལགས་ཡིན། བྱིད་རང་སུ་ཡིན་པ།

ཉི་མ།      ང་ཉི་མ་ཡིན།

ལྷག་པ།      ཨོ། ཉི་མ་ལགས། དུག་ལས་ག་རེ་ཡོད།

ཉི་མ།      ང་གནངས་ཉིན་ཀ་བྱིད་རང་གི་ཕ་ལ་བཅར་གྱི་ཡིན། བྱིད་རང་དུས་ཚོད་ཡོད་པས།

ལྷག་པ།      གནངས་ཉིན་ཀ་ཆེས་པ་ག་ཚོད་རེད།

ཉི་མ།      ཆེས་པ་བཅོ་ལྔ་རེད།

ལྷག་པ།      ལགས་སོ། ཡོང་ང་། རྒྱ་ཚོད་ག་ཚོད་ལ་ཐེབས་ཀ

ཉི་མ།      རྒྱ་ཚོད་དང་ཕྱིར་བཅར་གྱི་ཡིན།

ལྷག་པ།      ལགས་སོ། ཨ་ནི་གནངས་ཉིན་ཀ་མཇུག་ཡོང་།

ཉི་མ།      ལགས་སོ། གནངས་ཉིན་ཀ་མཇུག་ཡོང་།

Nyima: Hello, is this Lhakpa?

Lhakpa: Yes, who are you?

Nyima: I am Nyima.

Lhakpa: Oh, Nyima-la, what do you want?<sup>60</sup>

Nyima: The day after tomorrow I will go to your house. Do you have time?

Lhakpa: What date is the day after tomorrow?

Nyima: It's the 15th.

Lhakpa: OK, sure. What time are you coming?

<sup>60</sup> Of course, it is difficult to have equal translations; this literally means 'What work do you have?'

Nyima: I will come at 1 o'clock.  
 Lhakpa: OK. Well then, see you the day after tomorrow.  
 Nyima: OK, see you the day after tomorrow.

## ཆོག་གསུམ་

- |                     |   |
|---------------------|---|
| 1. ཨོ་ལྷ་ས          | hello (on the phone, at the door) <sup>61</sup> |
| 2. ཨོ               | oh  |
| 3. ཅེ་ལ             | near ('to your side') <sup>62</sup>             |
| 4. བཅར              | come (humilific)                                |
| 5. ནི               | if, conditional                                 |
| 6. ཡོང              | come  |
| 7. ཡོང་ང            | sure, OK  |
| 8. འགྲིག་ས་ཀྱི་རེད། | yes, OK   |
| 9. མཇུག             | to see, to meet (honorific)                     |
| 10. ཆོས་པ           | date  |
| 11. ཁ་ས             | yesterday (ཁ་ས་ཁ་ས)                             |
| 12. སང་ཉིན          | tomorrow  |
| 13. ཁ་ཉིན་མོ        | the day before yesterday (ཁ་ས་ཉིན་མོ)           |
| 14. གནང་ས་ཉིན་ཀ     | the day after tomorrow                          |
| 15. ལྷ་པ            | month, the moon                                 |
| 16. ལོ་ཐོ           | calendar <sup>63</sup> (ལོ་ཐོ་ཐོ)               |

<sup>61</sup> ཨོ is also used for getting someone's attention and answering the phone.

<sup>62</sup> Some also say འགྲིག་ལ, but it seems like ཅེ་ལ is most often used.

<sup>63</sup> There are several variant spellings for 'calendar' which can be found in dictionaries. These include ལོ་ཐོ, ལོ་ཐོག and ལོ་ཐོ.

**SAY IT RIGHT** ལོ་ཐོ is also pronounced ལེབ་ཐོ [lep˥ tʰo]. བ་ས is pronounced, and sometimes spelled བའི་ས [kʰesa]. བ་ཉིན་མོ is pronounced བའི་ཉིན་མ [kʰɛnimə].

## GRAMMAR

### I. Location words

ཕྱི་ལ has the meaning of going to or being beside someone or something. When it is used to mean beside something, it is fully interchangeable with འབྲེས་ལ (in fact, it is probably more commonly used in this context). Unlike English, which expresses locations simply with a preposition ('beside the table', 'under the door', 'on the river', etc.) the location of an object is relative to the thing which it is being referenced to. Literal translations would be: 'the table's beside', 'the door's under' and 'the house's inside'. The possessive ('s) is indicated by a genitive marker which follows the head noun:

- A. སྒྲིག་ཅེ་འི་འབྲེས་ལ་རྒྱུ་བ་བཀྲལ་གཅིག་འདུག      'There is a chair beside the desk'  
 B. བོང་མོ་རང་གི་འབྲེས་ལ་བཞུད་འདུག      'He is sitting beside her'  
 C. བང་པའི་ནང་ལ་མི་མང་པོ་ཡོད།      'There are many people in the house'

In English we can say 'I am going to see my friend' or 'I am going to my friend's (house); in Tibetan, these are expressed differently with the literal meaning 'I am going to the side of my friend':

- D. ང་(ངའི་)གྲོགས་མའི་ཕྱི་ལ་འགྲོ་གི་ཡིན།      'I am going to visit my friend'  
 E. ང་(ངའི་)གྲིན་ལགས་ཀྱི་ཕྱི་ལ་ཕྱིན་པ་ཡིན།      'I went to see my teacher'

- II. འགྲེགས་ and ཡོང་ང་ are both used to express permission to do something or the suitability of something. The question is generally formed with the conditional ཤི and the past tense form of the main verb:



#### A1. Questions asking permission

1. ང་ཕྱིན་ན་འགྲིགས་ཀྱི་རེད་པས། 'Is it OK if I go?'
2. ང་འདིར་བཟུང་ན་འགྲིགས་ཀྱི་རེད་པས། 'Is it OK if I stay here?'

#### A2. Statements giving permission

Both འགྲིགས་ཀྱི་རེད། and ཡོང་ང་། are possible answers to the questions above. ཡོང་ང་། seems to imply a little more exuberance or willingness to do something.

#### B. Questions asking suitability

1. ཟུ་གུ་འདི་ཡོང་གི་འདུག་གས། 'Is this pen OK?'
2. ས་གདན་དེ་ཁང་པའི་ནང་ལ་འགྲིགས་ཀྱི་མི་འདུག 'That carpet does not fit the house' (it may be too big or too small)

III. ཡོང་ is also used to express future tense, as in the phrase སང་ཉིན་མཇུག་ཡོང་། 'See you tomorrow' (literally: 'Tomorrow see come') or ཉོག་ཙམ་ནས་མཇུག་ཡོང་། 'See you in a little while' (literally: a little after see come).<sup>64</sup>

### DIALOGUE TWO

ཀ དེ་རིང་ཆེས་པ་ག་ཚོད་རེད།

ཁ ཆེས་པ་བཅོ་བརྒྱད་རེད།

ཀ གཟའ་ག་རེ་རེད།

ཁ གཟའ་ལྷག་པ་རེད།

<sup>64</sup> There are other constructions when the verb 'to come' is used to express non-past ideas, but we will not cover them in this chapter.

ཀ ཟླ་བ་ག་ཚེད་ཟེད།

ཁ ཟླ་བ་གཉིས་པ་ཟེད།

ཀ དེ་མིང་ཟླ་བ་གཉིས་པའི་ཚེས་པ་བཙོ་བཟུད་། གཟའ་ལྷག་པ་ཟེད། ཟེད་པས།

ཁ ལགས་ཟེད།

A: What is the date today?

B: It is the 18th.

A: What day is it?

B: It is Wednesday.

A: What month is it?

B: It is February.

A: Today is Wednesday, February 18th, right?

B: Right.

**SAY IT RIGHT** We have already said how syllables within a word influence pronunciation. Many of the first syllables take the prefix of the second syllable as the coda. This is seen in བཙོ་བཟུད་ which is pronounced as བཙོབ་ཟུད་ [tɕop' ke].

## GRAMMAR

Just as the genitive marker is used to indicate spatial relationships, so it is used to indicate temporal relationships. Thus larger units of time 'possess' smaller units of time. For example, the literal expression for 'September 18th' is 'September's 18th':

ཟླ་བ་གཉིས་པའི་ཚེས་པ་བཙོ་བཟུད་ཟེད། 'The 18th day of the second month'<sup>65</sup>

ཚེས་པ་བཟུདའི་གཟའ་མིག་དམར་ཟེད། 'Tuesday, the 10th'

The Tibetan months of the year are fairly easy since they are based on the compounds 'moon' + 'first', 'second', etc.

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<sup>65</sup> ཚེས་པ་ is often shortened to ཚེས་.

### Months of the year

ལྷིབ་དང་པོ་	January	ལྷིབ་བདུན་པ་	July
ལྷིབ་གཉིས་པ་	February	ལྷིབ་བརྒྱད་པ་	August
ལྷིབ་གསུམ་པ་	March	ལྷིབ་དགུ་པ་	September
ལྷིབ་བཞི་པ་	April	ལྷིབ་བརྒྱ་པ་	October
ལྷིབ་ལྔ་པ་	May	ལྷིབ་བརྒྱ་གཉིས་པ་	November
ལྷིབ་དྲུག་པ་	June	ལྷིབ་བརྒྱ་གཉིས་པ་	December

### Days of the week

གཟའ་ཉི་མ་	Sunday	གཟའ་ཕུར་བུ་	Thursday
གཟའ་ལྷིབ་	Monday	གཟའ་པ་སངས་	Friday
གཟའ་མིག་དམར་	Tuesday	གཟའ་སྤེན་པ་	Saturday
གཟའ་ལྷག་པ་	Wednesday		

### **PRACTICE**

A. In Tibetan, write the following dates:

1. Tuesday, January 3rd
2. Thursday, June 16th
3. Saturday, April 28th

B. Look at the calendar below and answer the following questions supposing that today is Tuesday, January 9th (དེ་རིང་ལྷིབ་དང་པོའི་ཆེས་དགུ་གཟའ་མིག་དམར་རེད།). Please answer in complete sentences:

January						
S	M	T	W	TH	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

1. ཁ་ས་ཆེས་པ་ག་ཚེད་རེད།
2. སང་ཉིན་ཆེས་པ་ག་ཚེད་རེད། གཟའ་ག་རེ་རེད།
3. གནངས་ཉིན་ག་ཆེས་པ་ག་ཚེད་རེད།
4. ཁ་ཉིན་མ་གཟའ་ག་རེ་རེད།

C. Find three people in the area you are living in (who speak Tibetan) and ask them the date and time.

**REVIEW** the following verb endings to remind yourself of what you have studied so far.

རེད།	ཁོང་ཕྱི་རྒྱལ་མི་རེད།	'He is a foreigner'
	ཁོང་བོད་པ་མ་རེད།	'He is not a Tibetan'
	ཁོང་རྒྱ་མི་རེད་པས།	'Is he Chinese?'
གི་རེད།	ཁོང་འགྲོ་གི་རེད།	'He is going'
	ཁོང་སྟོ་ལུ་གི་མ་རེད།	'He will not brush his teeth'
	ཁོང་འགྲོ་གི་རེད་པས།	'Is he going?'
པ་རེད།	ཁོང་བོད་ལ་ཕྱིན་པ་རེད།	'He went to Tibet'

ཡིན།	ང་གུ་མོ་ཡིན།	'I am a girl'
	ང་གུ་མེན།	'I am not a boy'
	བྱེད་རང་བོད་པ་ཡིན་པས།	'Are you Tibetan?'
གི་ཡིན།	ང་འགོ་གི་ཡིན།	'I am going'
	ང་ཡི་གེ་འབྲི་གི་མིན།	'I am not going to write a letter'
	བྱེད་རང་ཡི་གེ་འབྲི་གས།	'Are you going to write a letter?'
པ་ཡིན།	ང་བོད་ལ་བྱིན་པ་ཡིན།	'I went to Tibet'
	ང་བལ་ཡུལ་ལ་མ་བྱིན།	'I did not go to Nepal'
ཡོད།	ང་ར་སྒྲུག་གཅིག་ཡོད།	'I have a pen'
	བྱེད་རང་ཞ་སྒྲུག་གཅིག་ཡོད་པས།	'Do you have a pencil?'
	ང་ར་ཞ་སྒྲུག་མེད།	'I don't have a pencil'
ཡོག་རེད།	ཁོང་ལ་སློབ་དེབ་གཅིག་ཡོག་རེད།	'She has a textbook'
	ཁོང་ལ་ཆེག་མཛོད་གཅིག་ཡོག་རེད་པས།	'Does he have a dictionary?'
	ཁོང་ལ་ཆེག་མཛོད་ཡོག་མ་རེད།	'He does not have a dictionary'
ཀྱི་ཡོད།	ང་ཚུ་ཚོད་བདུན་པར་ལང་གི་ཡོད།	'I get up at 7:00'
	བྱེད་རང་རྟག་པར་ཁ་ལག་མང་པོ་བྲ་གི་ཡོད་པས།	'Do you usually eat a lot?'
	ང་རྟག་པར་ཁ་ལག་མང་པོ་བྲ་གི་མེད།	'I usually don't eat a lot'
གི་ཡོག་རེད།	ཁོང་དེབ་ལྷ་གི་ཡོག་རེད།	'He is reading a book', 'He reads'
	ཁོང་དེབ་ལྷ་གི་ཡོག་མ་རེད།	'He is not reading a book', 'He doesn't read'
	ཁོང་དེབ་མང་པོ་ལྷ་གི་ཡོག་རེད།	'He reads many books'

གི་འདུག	ང་ན་གི་འདུག	'I am sick'
	ང་ན་གི་མི་འདུག	'I am not sick'
	བྱེད་རང་ན་གི་འདུག་གས།	'Are you sick?'
	ཁོང་སློབ་སྦྱང་བྱེད་ཀྱི་འདུག	'He is studying' (i.e., I can see him; I am certain; I thought he was playing)
	ཁོང་སློབ་སྦྱང་བྱེད་ཀྱི་མི་འདུག	'He is not studying' (i.e., I can see him; I am certain; I thought he was studying)

### རང་ཉ་གོ་གི་ཡོད་པས།

It is important to Tibetans to find out by astrological consultation or divination what particular day is auspicious for a major undertaking (such as getting married to the right person, starting to build a house on the right day, etc.). The Tibetan lunar calendar is based on a twelve year cycle that intersects with five basic elements. These combine to determine the favorableness of the date. The animals that represent the twelve year cycle are:

ཆེ་ཆེ mouse	སྒྲང bull	སྟག tiger	ཡོས hare
འབྲུག dragon	སྦྱུལ snake	རྟ horse	ལུག sheep
ཐྱེལ monkey (ཐྱིུ) རྩ bird		བྱི dog	ཕག pig

The five elements<sup>66</sup> are:

ས earth	ཆྭ water	མེ fire	ལྷགས iron	ཤིང wood
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The combinations of the years and the elements constitute favorable and non-favorable years. For example, favorable combinations of years are 'dog', 'horse' and 'tiger'; therefore, if three people born in these years were considering going into business together, they would have a good chance

<sup>66</sup> These are different from the five general elements which are earth, water, fire, wind and space.

of success. The elements are also said to account for many things. For example, if a husband and wife are respectively 'fire' and 'water', there is a good chance they will quarrel a lot since water and fire do not mix. (Taken from Norbu Chorphel. *Folk Culture of Tibet*, pp. 13, 14).

# སློབ་ཆུང་གི་བཅུ་གསུམ་པ།

## LESSON THIRTEEN

In this lesson you will learn the experiential verb ending ཉིད, planning verb ending ཉིས and the infinitive particle ཡག.

### DIALOGUE ONE

- སྒྲུབ་པ།            ལ་མཁུ་ལགས། བྱིད་རང་ལྷ་སར་ཐད་སློང་ངས།
- ལ་མཁུ།            ང་འགྲོ་མ་སློང་། ཡིན་ནའི་ང་ད་ལོ་དབྱར་ཁ་ལྷ་སར་འགྲོ་ཉིས་ཡིད།
- སྒྲུབ་པ།            རེད་པས། ང་ཡང་ད་ལོ་དབྱར་ཁ་ལྷ་སར་འགྲོ་ཉིས་ཡིད། བྱིད་རང་ག་རེ་  
གནང་གག་ཤིག་སྒྲུབ་ག
- ལ་མཁུ།            ང་ཐོད་སློང་སློབ་གྲྭ་ཆེན་མོར་ཐོད་ཡིག་སློབ་སློང་བྱིད་གག་འགྲོ་གི་ཡིན།
- སྒྲུབ་པ།            བྱས་ན། ང་གཉིས་མཉམ་དུ་ཐད་ན་འགྲོགས་ཀྱི་རེད་པས།
- ལ་མཁུ།            འགྲོགས་ཀྱི་རེད།
- སྒྲུབ་པ།            ཡག་པོ་ཅིག་བྱང་སློང་། ང་ཆོ་མཉམ་དུ་ཐད་དོ།

- Benpa:            Anna-la, have you been to Lhasa?
- Anna:            (No) I haven't, but this summer I am planning to go to Lhasa.
- Benpa:            Really? I am also planning to go this summer. What are you going to do?
- Anna:            I am going to study Tibetan at Tibet University.
- Benpa:            Well then, can we go together?
- Anna:            Yes it's OK.
- Benpa:            Great, let's go together.

### ཆེན་གསུམ་

- |            |                                   |                |                       |
|------------|-----------------------------------|----------------|-----------------------|
| 1. ལོ      | year, age                         | 11. ད་ལོ       | this year             |
| 2. དབྱར་ཁ  | summer                            | 12. ཉིས        | to calculate, to plan |
| 3. རེད་པས། | really?, is that true?, isn't it? | 13. X ཉིས་ཡིད། | to plan to do X       |



4. ཡང	also, too (ཡང་)	14. ང་གཉིས	the two of us, dual
5. མཉམ་དུ	together (མཉམ་དུ་)	15. གུས་ན	then, well then
6. ཡ་ནག	Anna	16. ཡིན་ནའི	but, however
7. ཡག་པོ	good	17. སྒྲིག་བརྒྱན	film, movie
8. X གྲྭ་ལ་	to have experienced X, ever	18. ཡི་གེ	letter
9. X མ་གྲྭ་ལ་	to not have experienced X, never		
10. ཡག་པོ་ཅིག་གྲུང་སྤང་།	great, it's a good thing (that has happened)		
11. བོད་ཐུངས་སློབ་གྲྭ་ཆེན་མོ	Tibet University		

**SAY IT RIGHT** In Lhasa speech མཉམ་དུ་ is commonly pronounced མཉམ་དེ་ [ɲəmto] and ཡང་ is often pronounced ཡང་ [je:].

## GRAMMAR

1. The meaning of the root verb གྲྭ་ is 'to experience' or 'to undergo (something)'. It is most commonly used as a modal verb which means to have experienced or to have done whatever the verb preceding it expresses. It always refers to past experience, but is used with non-past verb stems. The following patterns are for first person statements and second person interrogatives<sup>67</sup>:

### A. Interrogative

(2nd person) + (noun) + verb + གྲྭ་ + ངས།

ཁྱེད་ཀྱི་ རྒྱ་ལི་ལ་ ཐད་ གྲྭ་ ངས། 'Have you ever been to Delhi?'

<sup>67</sup> There is a form for second and third person statements (གྲྭ་ཡིག་པོ་), but it is uncommon; this is because it is unlikely that the speaker would find a context to tell an addressee what he (the addressee) or a third party has experienced. Such information would be controlled by the experiencer.



བྱེད་རང་	ཡི་གེ་	འབྲི་	ཕྱིས་	ཡོད་པས།	'Are you planning to write a letter?'
ཁོང་	ཡི་གེ་	འབྲི་	ཕྱིས་	ཡོག་རེད་པས།	'Is he planning to write a letter?'
ང་	ཡི་གེ་	འབྲི་	ཕྱིས་	ཡོག་རེད་པས།	'Am I planning to write a letter?'

#### B. Affirmative

PN +	(noun)	+ verb +	ཕྱིས་ཡོད།/ཕྱིས་ཡོག་རེད།	
ང་	ཡི་གེ་	འབྲི་	ཕྱིས་ཡོད།	'I am planning to write a letter'
ཁོང་	ཡི་གེ་	འབྲི་	ཕྱིས་ཡོག་རེད།	'He is planning to write a letter'
བྱེད་རང་	ཡི་གེ་	འབྲི་	ཕྱིས་ཡོག་རེད།	'You are planning to write a letter'

#### C. Negative

'PN +	(noun)	+ verb +	ཕྱིས་མེད།/ཕྱིས་ཡོག་མ་རེད།	
ང་	ཡི་གེ་	འབྲི་	ཕྱིས་མེད།	'I am not planning to write a letter'
ཁོང་	ཡི་གེ་	འབྲི་	ཕྱིས་ཡོག་མ་རེད།	'He is not planning to write a letter'
བྱེད་རང་	ཡི་གེ་	འབྲི་	ཕྱིས་ཡོག་མ་རེད།	'You are not planning to write a letter'

III. The conditional particle བྱིན་ is placed after the clause it modifies (the opposite of what is done with the English conditional 'if'). If the conditional clause contains a clause with a linking verb ('if he is a man' or 'if he has a pen'), then ཡིན་པ་ is always used (never རེད་པ་). This is only true for the subordinate clause; the verb in the main clause will

pattern according to the subject. In addition, the verb of the subordinate clause is in the past tense form:

བྱེད་རང་ཕྱིན་ན་འགྲེགས་ཀྱི་རེད།	'It's OK if you go'
ངས་འདི་བཟུང་ན་ནི་རེད།	'If I eat this, I'll get sick'
ཆར་པ་བཟང་པ་ཡིན་ན་ང་འགྲོ་དགོས་མི་ཅི།	'If it is raining, I don't want to go'
དེ་རིང་སློག་བརྩན་ཡོད་ན་ང་ཚོ་ཐད་དོ།	'If there is a movie today, let's go'

IV. In this chapter, we used two new verb endings in the phrase ཡག་པོ་ཅིག་བྱང་སྟངས།. These will be introduced in detail in chapter eleven, but very briefly, བྱང་ usually indicates completed action that was in some way directed at the speaker. སྟངས་ usually indicates either that the action was directed away from the speaker or that the speaker witnessed the whole event.

## རང་སྟངས་ PRACTICE

A. Translate each English phrase below and make a sentence using བྱང་:

Example: see this movie      ང་སློག་བརྩན་འདི་ལྟ་བྱང་།  
 ང་སློག་བརྩན་འདི་ལྟ་མ་བྱང་།

1. eat tsampa
2. go to Nepal
3. study Tibetan
4. write a letter

B. Fill in the blanks using the verbs in the box; write the English translation after each sentence.

འདྲི་འགྲོ་བཞུག་ཟ

བྱིད་འཁྱུག་

1. ཁོང་ཕྱི་མ་པ་\_\_\_\_\_གི་ཡོག་རེད།
2. ང་སློབ་སྦྱོང་\_\_\_\_\_ཀྱི་ཡོད།
3. བྱིད་རང་སློབ་བརྟན་ག་རེ་\_\_\_\_\_གི་ཡིན།
4. ང་ངའི་ཨ་མ་ལ་གསལ་ལ་ཡི་གེ་གཅིག་\_\_\_\_\_ཅི་སྒྲིག་ཡོད།
5. ང་ཐོད་ལ་\_\_\_\_\_མ་སྦྱོང་།
6. ང་གདོང་\_\_\_\_\_གི་ཡོད།

C. Change the form of the sentences according to the phrase indicated in parenthesis:

1. ང་ཨ་མེ་རེ་ཀར་ཕྱིན་པ་ཡིན། (will go)
2. ང་སློབ་བརྟན་འདི་བཞུག་གི་ཡིན། (have watched)
3. ཁོང་སློབ་སྦྱོང་བྱིད་ཀྱི་ཡོག་རེད། (plans to study)
4. དེ་རིང་ང་ཚུ་ཚོད་བདུན་པར་འཇམ་པ་ཡིན། (usually get up)
5. ཁོང་ཡི་གེ་འབྲི་གི་རེད། (has written)

## DIALOGUE TWO

ཨ་མ་ག      སློབ་པ་ལགས། བྱིད་རང་གཞུང་གྲྭ་བཞུག་སྦྱོང་ངས།

སྒོ་མ་པ།      ང་བཞུད་མ་སྟོང་། ཡི་མ་ནའི་ངའི་ཚ་ཚ་གནམ་གྱ་བཞུགས་སྟོང་ཡོག་ཟེད།  
 ཨ་ནག      ང་གནམ་གྱ་བཞུད་ཡག་ལ་དགའ་པོ་ཞེ་དྲགས་ཟེད།  
 སྒོ་མ་པ།      བྱས་ན། ང་ཚོ་ལྷ་སར་རིལ་དང་མོ་ཏྲ་བཞུད་བྱས་ཐད་དོ།  
 ཨ་ནག      ཡོང་ང་།

Anna: Benpa-la, have you ever been on an airplane?  
 Benpa: I haven't, but my brother has.  
 Anna: I don't like to fly very much.  
 Benpa: Then, let's go to Lhasa by train and car.  
 Anna: Yeah!

## ཆོག་གསུམ་

1. གནམ་གྱ་	airplane	11. བཞུགས་	to sit, to stay (hon)
2. བྱ་	boat	12. གནམ་	sky
3. ལས་སྒོ་པོ་	easy	13. བཞུད་	to sit, to stay
4. ཀླང་སྒྲི་རིལ་	bicycle	14. ཆིབས་	to ride (hon)
5. རིལ་	train <sup>69</sup>	15. བཞོན་	to ride
6. ཏྲ་	horse	16. ཡག་	infinitive particle
7. དགའ་པོ་	to like	17. རང་	limiting particle
8. ཞེད་	to fear	18. མོ་ཏྲ་	general term for a vehicle <sup>70</sup>
9. བསྐྱེད་པོ་	difficult	19. ལྗང་མོ་ཆེན་མོ་	interesting, entertaining
10. ཐོར་པ་	bowl	20. དངུལ་	silver, money

<sup>69</sup> This is an obvious borrowing from the English word 'rail'; it can also be pronounced རི་ལུ་.

A more meaningful translation, མེ་འཁོར་ ('fire wheel'), is also sometimes used.

<sup>70</sup> Also one of the few English borrowings used in Lhasa.

## GRAMMAR

I. The second and third person statement form of བྱེད་ཡོད། is བྱེད་ཡོག་རེད།; question and negative forms are བྱེད་ཡོག་རེད་པས། and བྱེད་ཡོག་མ་རེད།.

II. རང་ limits the predicate to mean 'not too (X)', as in 'not too many (X)', 'not too much (X)', etc. It is always followed by a negative ending:

- |  |   |
|--|---|
| A. ང་ལས་ཀ་ཞིང་གས་རང་མེད།                 | 'I don't have do very much work to do'  |
| B. བོད་ཟེན་ཁག་པོ་རང་མ་རེད།               | 'Tibetan is not so very difficult'      |
| C. ཁོང་ཆང་ལ་དགའ་པོ་ཞིང་གས་རང་མི་འདུག     | 'He doesn't like barley beer very much' |
| D. སློག་བརྩམ་འདི་ལྟ་མོ་ཆེན་པོ་རང་མི་འདུག | 'This movie is not very good'           |

## III. Two functions of ཡག

A. ཡག can be used to change a verb to a noun:

1. ང་ཆང་འཐུང་ཡག་ལ་དགའ་པོ་ཡོད། 'I like to drink barley beer'
2. ཁོང་ཡི་གེ་འདྲི་ཡག་ཁ་ཤས་ཡོག་རེད། 'He has some letters to write'

B. After changing a verb to a noun, ཡག can further be used to modify another noun (often formed with གི):

1. ང་འཐུང་ཡག་གི་ཐོར་པ་རེད། 'a bowl for drinking tea' (a 'tea-drinking bowl')
2. དེ་ལ་ཉི་ཡག་གི་དངུལ་རེད། 'money for buying books' ('book-buying money')

## རང་སྒྱུར PRACTICE

D. Use རང་ to change the following sentences to mean 'not too (X)'.

1. བོད་སྐད་ཁག་པོ་ཞིང་བླ་མ་འདུག
2. ལས་ཀ་དེ་ལས་སྒྲ་པོ་ཡིག་མ་ཟེད།
3. ཁོང་ཡི་གེ་མང་པོ་འབྲི་གི་འདུག
4. ངའི་ནང་ལ་མི་མང་པོ་ཡོད།
5. མི་དེ་ཡག་པོ་ཞིང་བླ་མ་འདུག

E. Use ཡག་ to translate the following sentences into Tibetan (new words are in parenthesis):

1. That is a cup (དཀར་ཡོལ་) for drinking tea.
2. I like to drink butter tea (ཇ་སྒྲུབ་མ་).
3. He likes to watch movies.
4. This is a towel (ལ་ཚོར་) for washing my face.

## SOME USEFUL PHRASES

ངའི་སྐད་ཆ་ཚོར་པ་ཡོད་ན་ལམ་སང་བཟོ་བཅོས་གནང་རྒྱུ་ལག་ཁྱེད་།

'If my speech is incorrect, please correct me immediately'



## རང་ཉ་གོ་གི་ཡོད་པས།

According to Tibetan folk culture, there are many auspicious and inauspicious signs that the traveler will meet. Ravens (པོ་རྩ་གླིང་) for example, are very auspicious to encounter. When a person who is traveling beside water (dams, rivers, gorges, etc.) or an intersection sees a raven cawing on the right side of the road, it means that his or her journey will be successful. If the raven is cawing behind the traveler it means that what he is seeking after will be obtained.

There are also measures a traveler can take to help ensure a good journey. When beginning a trip on foot, he should first take seven steps in an auspicious direction which is determined by an astrology almanac. If an almanac or calendar is not available, then the traveler should head toward the direction in which magpies have faced the doors of their nests. If the day chosen to travel is not auspicious, several precautions should be taken to ward off misfortune: swing one's knife or sword towards the east, spit towards the south, light one's flint facing west and throw a handful of dust to the north. These are believed to reverse potential misfortune. (taken from *Folk Culture of Tibet*, Norbu Chopel. LTWA. 1983. pp. 65 and 69).

## སློབ་ཚན་བརྒྱ་བཞི་པ།

### LESSON FOURTEEN

In this lesson, you will learn about another infinitive particle གྱུང་།, the 'doer' particle མཁན་ as well as more about བྱེད་ and སྤང་།

#### DIALOGUE ONE

(ཨིན་པ་ and ཨ་མ་གྱི་མ་ཚེས་ have gone to the train station to buy tickets. They meet a friend there and the following conversation takes place)

པ་སངས། བྱེད་རང་ཚོ་འདིར་གྱི་མ་ཚེས་ཀྱི་མ་ཚེས་ཀྱི་མ་ཚེས་པ།

ཨིན་པ། ང་ཚོ་གནས་གྱུར་པ་མེ་ཉི་གྱུར་ཡོང་པ་ཡིན།

པ་སངས། ཨ་མ་གྱི་མ་ཚེས་ ང་ཡང་གནས་གྱུར་པ་མེ་ཉི་གྱུར་ཡོང་པ་ཡིན། བྱེད་རང་ཚོ་གྱི་པ་ར་ཐད་  
མཁན་ཡིན་པ།

ཨ་མ་གྱི་མ་ཚེས་ ང་ཚོ་ལྷ་སར་འགྲོ་མཁན་ཡིན།

པ་སངས། བྱེད་རང་ཚོ་པ་མེ་གཟིགས་ཚར་པས།

ཨ་མ་གྱི་མ་ཚེས་ ང་ཚོ་པ་མེ་ཉི་གྱུར་ཡིན།

པ་སངས། བྱེད་རང་ཚོ་ཚེས་པ་ག་ཚེས་ཀྱི་གཟིགས་པ།

ཨིན་པ། ང་ཚོ་ཚེས་པ་བརྒྱད་ཀྱི་ཉི་མ་པ་ཡིན།

པ་སངས། ང་ཡང་ཚེས་པ་བརྒྱད་ཀྱི་ཉི་མ་པ་ཡིན།

ཨ་མ་གྱི་མ་ཚེས་ ང་ཚོ་ཚེས་པ་མཁན་པ་ཐད་པ།

Basang: What have you come here for?

Benpa: We came to buy an airplane ticket.

Basang: Ah, I also came to buy a plane ticket. Where are you going?

Benpa: We are going to Lhasa.

Basang: Did you buy your tickets already?

Benpa: We've finished buying them.

Basang: What date did you buy?

Benpa: We bought the 8th.

Basang: I am planning to buy the 8th too.

Benpa: So then, let's all go together.

## ཚིག་གསལ་སྤྱ

- |           |  |           |                                      |
|-----------|--|-----------|--------------------------------------|
| 1. མཁུ་   | nominalizer, 'doer' of the action (མཁུ་) | 6. ཚར་    | to be finished, completeive particle |
| 2. བཞིགས་ | to buy (honorific)                       | 7. ཕ་སེ་  | ticket <sup>71</sup>                 |
| 3. འདིར་  | here ('this' + locative)                 | 8. ཚང་མ་  | all                                  |
| 4. གག་    | infinitive particle                      | 9. གཡར་   | to borrow, to lend                   |
| 5. རྒྱ་   | polite imperative marker                 | 10. རྒྱག་ | to read (silently)                   |

**SAY IT RIGHT** མཁུ་ is pronounced མཁུ་ [ŋɛ̃] when used in a sentence.

1. གག་ can be placed after the main verb and before 'come' or 'go' (ཡག་ is used with all other clauses that have different final verbs):

- A. དེ་བ་གཡར་གག་འགྲོ་བེ་ཡོད། 'I am going to borrow a book' (right now)
- B. ང་ཚོ་རི་ལི་ལི་ཕ་སེ་ཉི་གག་ཡོང་ཕ་ཡིན། 'We came to buy a train ticket'
- C. ཁོང་ཁ་ལག་བྲ་གག་ཡོང་ཕ་རེད། 'He came to eat'

In Lhasa speech, the verb is fairly complicated semantically as it intersects with such categories as causative and non-causative, intentional and non-intentional, etc. This book will not be discussing these categories in depth, although in Appendix III there is a brief discussion of causality. གག་ is never used with non-causative verbs<sup>72</sup>.

<sup>71</sup> An English borrowing from 'pass'.

<sup>72</sup> In English the causative is not shown in the verb, but in the syntax or the lexicon. For example, the sentence 'He popped the balloon' is the same form as 'He made/caused the balloon to pop' but not 'The balloon popped'. Unlike Tibetan, the verb 'to pop' is the same. The presence or absence of a cause is expressed in other ways. In Tibetan, a causative is usually distinct from a non-causative in that the initial consonant is not aspirated. A non-causative verb form is aspirated. Tibetan goes further by indicating intentionality in the verbal complex; so whereas English states it in the lexical choices ('I popped the balloon

II. མཁུ་ is similar in meaning to -er in English, but it is a lot more flexible.

Its main role is to change a verb into a noun. Another way to look at it is that it points out that the subject of the sentence is the agent, or the one who is doing the action<sup>23</sup>. Look at the following examples:

- A. ང་པོ་དེ་ལ་འགྲོ་མཁུ་ཡིན། 'I am going to Tibet' ('I am [the going to Tibet one])
- B. ཁོང་པོ་དེ་ཡིག་སློབ་སྦྱང་བྱེད་མཁུ་རེད། 'He studies Tibetan' (He is [the Tibetan studi-er])
- C. ང་ཚོ་པ་སེ་ཉི་མཁུ་ཡིན། 'We are buying tickets' ('We are [the ticker-buyers])

III. As a main verb, ཚར་ means 'to be finished' or 'to finish'. As an auxiliary verb, it indicates the completion of the action or event as stated by the main verb (past tense).

- A. བྱེད་རང་ཁ་ལག་བཟུང་ཚར་པས། 'Have you finished eating?'  
 B. ང་ཁ་ལག་བཟུང་ཚར། 'I have finished eating'  
 C. བྱེད་རང་དེ་བའི་བསྟོགས་ཚར་པས། 'Have you finished reading this book?'  
 D. ང་དེ་བའི་བསྟོགས་ཚར། 'I have finished reading this book'

## རང་སྦྱང་ PRACTICE

A. Fill in the blanks with either ཡག་, ག་ག་ or མཁུ་.

1. ཁོང་ཁ་ལག་བྱ་\_\_\_\_\_ ལ་དགའ་པོ་འདུག

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accidently'), Tibetan states it by the choice of the verb complement. It is not possible to teach these all in a beginner's textbook, but it is good if the student is aware that the verb and verb complement choice is determined by different criteria than his/her mother tongue.

<sup>23</sup> Some call this an agentive particle, but since it affixes to the verb and not a noun, it seems better to say it is a nominalizer.

2. ང་སློབ་སྦྱང་བྱེད་ \_\_\_\_\_ འགྲོ་གི་ཡིན།
3. ཁོང་བོད་ཡིག་སློབ་སྦྱང་བྱེད་ \_\_\_\_\_ རེད།
4. ང་དེ་བ་གཡར་ \_\_\_\_\_ འགྲོ་གི་ཡིན།
5. ཁོང་ལྟ་སར་འགྲོ་ \_\_\_\_\_ རེད།
6. ཁོང་ཡི་གེ་འབྲི་ \_\_\_\_\_ ལ་དགའ་པོ་ཡིག་རེད།

B. Translate the following sentences:

1. She/he is going to eat.
2. I have finished eating.
3. He likes to eat.
4. I am the one who eats.
5. I am planning to go eat.
6. I like to study Tibetan.
7. He is a studier of Tibetan.
8. He is planning to study Tibetan.
9. I am going to Tibet to study Tibetan
10. If I finish studying, let's go together.

## DIALOGUE TWO

- ཐམས།        སློབ་ལགས། ཕྱིན་པ་ལགས་ག་པར་ཐད་སོང་།
- སློབ།        ཁོང་ཁ་པར་རྒྱག་གསལ་ཕྱིན་སོང་།
- ཐམས།        བྱིད་རང་ལ་པ་སེ་རག་ཏུ་ངས།
- སློབ།        ངར་པ་སེ་རག་མ་ཏུང་། ཁ་སང་པ་སེ་ཉོག་གཞུང་གི་དུས་པ་སེ་བཅོངས་ཆར་གསལ་  
དེ་རིང་ཡང་རག་མ་ཏུང་།

ཐུ་མ་      སེམས་ཁུལ་མ་གནང་། སང་ཉིན་ང་གཉིས་མཉམ་དུ་ཉོ་གཞ་འགྲོ་དོ།  
 རྒྱ་བ།      ལགས་སོ། ཐུགས་རྗེ་ཆེ།  
 ཐུ་མ་      གཏི་གནང་གི་མ་རེད།

Tom:      Dawa-la, where did Benpa-la go?  
 Dawa:      He went to make a phone call.  
 Tom:      Did you get the tickets?  
 Dawa:      I didn't get them. Yesterday when I went to buy the tickets, they were sold out. I didn't get them today either.  
 Tom:      Don't worry. Tomorrow we'll go together to buy them.  
 Dawa:      Ok, thanks.  
 Tom:      You're welcome.

### ཆེག་གསུམ་

- |               |  |                                     |
|---------------|--|-------------------------------------|
| 1. བྱང        | to get, to obtain, directional involuntary verb marker for 'ego' |                                     |
| 2. དུས        | when, while, during  | 10. བསྐྱལ་། to lose                 |
| 3. བཙོངས      | to sell  | 11. ཉིད་ to find (ཉིད)              |
| 4. བརྗེད      | to forget  | 12. གོ་ to hear, to know            |
| 5. དཔོན       | to remember  | 13. མཐོང་ to see                    |
| 6. སྤྲོད      | to give  | 14. གིས་/ས་ agent marker (ergative) |
| 7. རྗེ་ལམ     | a dream  | 15. འག་ completive verb marker      |
| 8. རྗེ་ལམ་བྱང | to dream   |                                     |
| 9. སྔང        | to go away, directional verb marker                              |                                     |

**SAY IT RIGHT** ཉིད་ is sometimes pronounced ཉིད་ [ni] in spoken Lhasa Tibetan.

## GRAMMAR

The three auxiliary verbs གྱུང་, སློང་ and གཤམ་ will be elaborated in the following section. All three of these indicate actions or events that have already occurred.

- I. When གྱུང་ is used as a main verb, it means 'to get', but there are other meanings as well. The examples below are of three categories of meaning that you will often hear. Notice that when there is a subject, it requires the locative marker ལ་.

A. 'To get' or 'to happen'

- |                       |                    |
|-----------------------|--------------------|
| 1. ཁོང་ལ་གྱུང་པ་རེད།  | 'He got it'        |
| 2. ང་ལ་ཕ་སེ་རག་གྱུང་། | 'I got the ticket' |
| 3. ག་རེ་གྱུང་པ་རེད།   | 'What happened?'   |

- B. To express an action that is directed towards first person (speaker is the patient); who is an involuntary participant (that is, something that occurred to 'ego'<sup>75</sup> rather than 'ego' did something):

1. Perception, emotion, thoughts, etc.

- |                   |              |
|-------------------|--------------|
| a. ངས་མཐོང་གྱུང་། | 'I saw it'   |
| b. ངར་རྟོན་གྱུང་། | 'I found it' |
| c. ངས་གོ་གྱུང་།   | 'I heard it' |

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<sup>74</sup> Another way to ask 'what happened' that is commonly used is ག་རེ་གྱུང་སློང་། which actually means something closer to 'What was it that you saw happened?'; this use of སློང་ will be covered in the next section. carries the idea that the person being addressed was involved more than as a witness; ག་རེ་གྱུང་པ་རེད། something closer to 'What happened to you?'

<sup>75</sup> As far as I know, Nicolas Tournadre was one of the first to use the term EGO in reference to verbal semantics. It is very useful and can be considered in contradistinction to OTHER. These two parameters, for Tibetan, are more relevant than 'first', 'second' and 'third' person.

d. ངས་དཔྱད་བྱུང་། 'I remembered'

## 2. Speaker-oriented direction of action

a. ཁོང་ཕྱབས་བྱུང་། 'He came' (at the place where I am)

b. ཁོང་གིས་བཙོངས་མ་བྱུང་། 'She did not sell it' (to me)

c. ཁོང་གིས་ངར་གཡར་བྱུང་། 'He lent it' (to me)

d. ཁོང་གིས་སྒྲན་བྱུང་། 'He gave it' (to me)

e. མི་ལམ་གཅིག་བྱུང་བྱུང་། 'I had a dream' (a dream came to me)

Because the goal of the action is clearly the speaker, pronouns can (and often are) eliminated altogether without losing any clarity as to the meaning of the sentence. This is not possible in a language like English, for if one were to simply state a verb such as 'gave' it would be meaningless; at the very least one must say 'gave it to me' which is clearer, but still grammatically incorrect. Tibetan however, often elides the subject and object in colloquial speech. This is because the verbs often contain enough information to eliminate ambiguity. For example:

1. སྒྲན་བྱུང་། '(someone) gave (something) (to me)'

2. དཔྱད་བྱུང་། '(I) remembered (something)'

3. མཐོང་བྱུང་། '(I) saw (something)'

II. The basic meaning of the verb root སླང་ is 'went away'<sup>76</sup> and has several different uses in spoken Lhasa speech, the main ones which are:

A. General direction away from the speaker (with a few voluntary or non-causative verbs):

1. ངས་བརྗེད་སླང་། 'I forgot'

<sup>76</sup> Apparently, this is still the primary meaning in some *khamis* dialects.



- |                    |  |
|--------------------|--|
| 2. ངས་བརླག་སྟེང་།  | 'I lost it'  |
| 3. ཁོང་ཕྱིན་སྟེང་། | 'He left' (from where I am; see section B for further elaboration) |

B. An evidential<sup>77</sup> particle which indicates that the speaker has seen the whole event from start to finish.

- |                                   |  |
|-----------------------------------|--|
| 1. ཁོང་ལ་རྟེན་སྟེང་།              | 'He found it' (I saw him find it)  |
| 2. ཁོང་གིས་གོ་སྟེང་།              | 'He heard it' (I saw him hearing it)   |
| 3. ཁོང་ཕྱིན་སྟེང་།                | 'He left' (I saw him leave)  |
| 4. ཁོང་གིས་ཁོང་ལ་བཅོངས་སྟེང་།     | '(somebody) sold it to him' (I saw the transaction)                                    |
| 5. ཁོང་ལ་གཡར་མ་སྟེང་། སྤྱད་སྟེང་། | '(somebody) didn't lend it to him, (they) gave it to him' (I saw them give it to him). |

III. The main function of འགྲུབ་ that we will cover in this lesson is similar to སྟེང་ in that it is an evidential particle. Unlike སྟེང་ however, འགྲུབ་ does not convey that the speaker has seen the whole event, but only the remnants of an event and based on that makes an inference<sup>78</sup> that the event has occurred. Consider the following examples:

- |                      |  |
|----------------------|--|
| A. ཁོང་ལ་རྟེན་འགྲུབ་ | 'He found it' (He had lost and now I see he has it again, therefore I infer he found it) |
| B. ཁོང་ཕྱིན་འགྲུབ་   | 'He left' (He was here, but now I see his bags are gone)                                 |

<sup>77</sup> The source of knowledge as well as the speaker's relationship to the event (personal witness, hearsay, c.) are important categories in Lhasa Tibetan. You have already studied འདྲུག་ of which one function is to tell the hearer that the speaker has present and direct knowledge, new knowledge, etc. of the event. We now continue on with སྟེང་ and འགྲུབ་ which deal with the speaker's relationship to events which have already occurred.

<sup>78</sup> Thus sometimes this is called an inferential particle.

C. ཁོང་གིས་ཁོང་ལ་བཙོངས་ཤག      'She sold (something) to her' (I knew she had gone to buy it; now I see she has it)

IV. Questions generally are formed to reflect the expected knowledge that the addressee has. The answer will always be dependent upon the criteria laid out in I-III:

Question	second person	third person
...བྱང་ངས།		...བྱང་།
...པ་རེད་པས།		...སྤང་།
		...ཤག
		...པ་རེད།
...སྤང་ངས།		...སྤང་།
		...ཤག
...འདྲག་གས།		...སྤང་།
		...ཤག

Thus consider the following examples:

ཁོང་གིས་སྤྲད་འདྲག་གས།	ཁོང་གིས་སྤྲད་ཤག
	ཁོང་གིས་སྤྲད་སྤང་།
	ཁོང་གིས་སྤྲད་པ་རེད།
ཁོང་གིས་གཡར་སྤང་ངས།	ཁོང་གིས་གཡར་ཤག
	ཁོང་གིས་གཡར་སྤང་།
	ཁོང་གིས་གཡར་པ་རེད།
ཁོང་གིས་བཟས་ཆར་འདྲག་གས།	ཁོང་གིས་བཟས་ཆར་ཤག
	ཁོང་གིས་བཟས་ཆར་སྤང་།
	ཁོང་གིས་བཟས་ཆར་པ་རེད།

V. The agent (ergative) marker གིས་.

## A. A word on the ergative in Tibetan

In English, the subject and objects of sentences such as 'I know him' or 'I hit him' have the same form ('I' is the subject for both and 'him' is the object for both) even though the verb is very different. This is because the syntax is organized in such a way that the subject is in nominative case and the object is in accusative case. In Tibetan, however this is not true. Generally, the subject of a transitive verb (i.e. 'I' of 'I hit him') has an marker while the subject of an intransitive verb (i.e., 'to have', 'to be') and the object of a transitive verb (i.e. 'him' of 'I hit him') have the same marker. So while in English, subjects all pattern the same, in Tibetan it depends on the verb used in the sentence. Usually the subject of an intransitive verb and the object of a transitive verb are not marked, but the subject of a transitive verb is. This pattern can be seen schematically below (A= subject of transitive verb; S=subject of an intransitive verb; P=object or 'patient'; Vtr=transitive verb and Vintr=intransitive verb):

Nominative/accusative (like English):

<div style="border: 1px solid black; border-radius: 50%; width: 40px; height: 40px; display: flex; flex-direction: column; align-items: center; justify-content: center;"> <span>A</span> <span>S</span> </div>	Vtr	P	'I hit <u>him</u> '
	Vintr		' <u>He</u> will go'

Ergative:

A	Vtr	<div style="border: 1px solid black; border-radius: 50%; width: 40px; height: 40px; display: flex; flex-direction: column; align-items: center; justify-content: center;"> <span>P</span> <span>S</span> </div>	Vintr	<div style="display: flex; flex-direction: column; align-items: center;"> <div style="text-align: center;">ངས་དེ་བ་གཅིག་ཉེས་པ་ཡིན།</div> <div style="text-align: center;">ང་འགྲོ་གི་ཡིན།</div> </div>
---	-----	---	-------	---

The marker that goes on the A, or subject of transitive verbs, is གིས or one of its forms. This is called an ergative marker. In Lhasa Tibetan, verbs that express a transitive action<sup>79</sup> require the ergative marker if they are perfectives; ergative marking on most imperfectives is optional, but if they have an ergative marker they express certain intention, emphasis, etc. on the part of the speaker. This is true because transitivity in Tibetan is only one category that is relevant for ergative marking. In general, the term 'source' describes the purpose

<sup>79</sup> Actually, it is a little more complicated than this; verbs of which the subject is an intentional agent (as in 'I went to X') take an ergative marker. In addition, verb which may not be intentional, but the subject can be the only possible source or origin of the event expressed by the verb as in 'I forgot'. The ergative is usually obligatory with the perfective, but optional with the imperfective aspect. Hu (1992) says that this is 'to stress the individual initiative of the actor'. This is only part of the semantics of the ergative.

of ergative marking (source of the action as agent, source of knowledge, source of event, etc.). This helps to explain why such words as 'to forget', 'to lose', etc. must have an ergative marker as the 'ego' is the only possible source.

In written Tibetan, the ergative marker (also the instrumental case marker<sup>60</sup>) has five different spellings dependent upon spelling rules:

གིས གྱིས ཡིས ཀྱིས ས.<sup>61</sup> In Lhasa it is always pronounced ཀྱིས [ki] after

closed syllables. ས changes the pronunciation of the vowels just like the genitive case marker. There is much more to say about the ergative marker, but this is all the scope of this textbook allows.

## འདྲ་སྒྲིག་ PRACTICE

C. Fill in the blanks with འདྲུག་ བྱུང་ སྤོང་ གཤག་

1. ཁྱོད་གིས་ཁྱོད་ལ་སྤྲོད་\_\_\_\_\_ (speaker saw the transaction)
2. ཁྱོད་ཕྱིན་འདྲུག་གསལ། ཁྱོད་ཕྱིན་\_\_\_\_\_ (speaker sees that his bags are gone)
3. ངས་ཁ་སྤོང་ཁྱོད་\_\_\_\_\_
4. ཁྱོད་བཞུགས་འདྲུག་གསལ། ཁྱོད་བཞུགས་\_\_\_\_\_ (speaker saw him come into the house)
5. ངར་རྒྱུད་\_\_\_\_\_
6. ཁྱོད་ཕྱེས་\_\_\_\_\_ ཁྱོད་ཕྱིན་\_\_\_\_\_ ('he arrived'; 'he left')

D. Correct the following sentences to match the English translation. If the sentence is correct, there is no need to change it.

1. ཁྱོད་གིས་གཡམ་སྤོང་། 'He lent it to me'

<sup>60</sup> English does not have case marking, but there are ways to express 'instrumental'; one of the most common is the preposition 'with' as in 'He opened the door with a key'. Such constructions in Tibetan are expressed with the instrumental case marker.

<sup>61</sup> The written form of these use the same rules as the genitive marker given in chapter two.

- |                              |   |
|------------------------------|---|
| 2. ཁྱོད་ལ་སྤྲད་ཤིག           | 'He gave it to her' (I saw the transaction)   |
| 3. ངར་དེ་གཅིག་གཡར་བྱང་།      | 'I borrowed a book'                           |
| 4. ཁྱོད་ཀྱི་བུའི་སྤྱད་སྤྱང་། | '(I see by the empty cup) she drank some tea' |
| 5. ཁྱོད་གིས་རྩ་མ་པ་བཟུང་ཤིག  | 'Did he eat the tsampa?'                      |

E. Spoken and written language can communicate a great deal; we also know that expressions and gestures can communicate a lot. About 20 years ago, sociologists and anthropologists began to be aware that 'space and time talk'. Proxemics is the term used in connection with man's perception and use of space; that is, the study of the relative proximity of people to one another in various situations and in various societies. Since each society has their own pattern of the use of space we can distort intercultural communication and miscommunicate messages by our own use of space.

In the space below, write about what you have observed concerning the proxemics and body language of those living in the community around you. Include such categories as

1. Approaching and entering another person's home

2. Receiving a guest

3. Giving and receiving objects

4. role of body parts such as

a. the tongue

b. the head

c. the hands

རང་དོ་གོ་གི་ཡོད་པས།

As in any country, traveling in China is not always easy. Rail tickets can only be bought a few days in advance and then not necessarily all the way to the traveller's final destination. Going overland to Lhasa, therefore, is at least a week-long trip from Beijing. Usually, one can buy a ticket from Beijing to Lanzhou or Xining; this often can be an express train. In Lanzhou or Xining, another ticket to Golmud must be purchased. Because this is a less travelled route, most of the trains are slow trains with only seats available. Including the train change, Beijing to Golmud usually takes four days. Once in Golmud, there are two bus companies to buy tickets from; ask ahead of time which one is best. The bus trip usually takes two days if nothing breaks down; a winter trip can mean a very cold bus trip so dress warmly. It is also helpful to take some aspirin as one of the passes is over 15,000 feet (5,000 meters) and most travellers, even seasoned Tibetans, get headaches. An easier route is to buy a ticket from Beijing to Chengdu (either train or air) and a plane ticket from Chengdu to Lhasa's Gonggar Airport (about two hours from Lhasa). This provides a magnificent view of the Southern Himalayas.



## སློབ་ཚན་བཅོ་ལྔ་པ།

### LESSON FIFTEEN

In this lesson you will learn the meaning and use of རོལ་པ་ as well as the modals བྱེད་ and གིས་

#### DIALOGUE ONE

གཞི་མ་གྲུའི་འབང་ཐང་ལ་མི་བསྟ་གསུ་ཕེབས་པ།

(ཨ་ཚག་ and རྒྱེན་པ་ are met by བཀྲ་ཤིས་ at the Gonggar airport upon their arrival in Tibet. ལ་སངས་ had to stay in Chengdu until he could buy a ticket.)

བཀྲ་ཤིས། རྒྱེན་པ་ལགས། ཕྱག་ཕེབས་གནང་། ལམ་ཁ་ལ་བདེ་པོ་བྱུང་ངས། (བཀྲ་ཤིས་ཀྱིས་ཁོང་གཉིས་ལ་ཁ་བདགས་ཕུལ་པ་རེད།)

རྒྱེན་པ། བདེ་པོ་བྱུང་། མ་མཐུང་ཡིན་རེད། བྱིད་རང་གླུ་གཟུགས་བདེ་པོ་ཡིན་པས།

བཀྲ་ཤིས། ལགས་ཡིན།

རྒྱེན་པ། ངས་བྱིད་རང་ལ་ངོ་སྤྲོད་ཞུས་དགོས། ཁོང་ཨ་ཚག་ལགས་རེད། དབྱིན་ཇི་ནས་རེད། ཁོང་ངའི་ཁྱེགས་པོ་བཀྲ་ཤིས་ལགས་རེད།

ཨ་ཚག། ཨ་ལས།

བཀྲ་ཤིས། བྱིད་རང་ཐོད་ལ་ཕེབས་པ་ཐེངས་དང་པོ་ཡིན་པས།

ཨ་ཚག། ལགས་ཡིན།

བཀྲ་ཤིས། ཨ་ཚི་བྱིད་རང་ཐོད་གླུ་ཡག་པོ་གསུང་གི་འདུག་ག། བྱིད་རང་ཐོད་ཡིག་ག་པར་བྱུངས་གནང་པ།

ཨ་ཚག། ངས་བལྟ་ཡུལ་ལ་ལོ་གཉིས་སློབ་སྦྱང་བྱས་པ་ཡིན། ཡིན་ཚེ། ད་དུང་ཡག་པོ་བཤའ་གིས་ཀྱི་རེད།

བཀྲ་ཤིས། ཡག་པོ་གསུངས་ཀྱིས། ཨ་ཚི་ང་ཚི་ཐད་དོ།



ཨ་མ་གྱི་དང་ཕྱིན་པ། ལགས་སོ། ཐད་དོ།

Tashi: Benpa-la, welcome! Was your trip pleasant? (Tashi places katas on them)  
 Benpa: A nice trip. Long time, no see. Are you well?  
 Tashi: Yes.  
 Benpa: I want to introduce you...she is Anna-la; she is from England. He is my friend Tashi-la.  
 Anna: Oh.  
 Tashi: Is this your first time to Tibet?  
 Anna: Yes.  
 Tashi: Hey, you speak Tibetan well. Where did you study Tibetan?  
 Anna: I studied two years in Nepal, but I still can't speak well.  
 Tashi: You speak well. Ok, let's go?  
 Anna and Benpa: Let's go.

## ཆེན་གསུང་།

1. མགོན་པོ།	guest	17. རྒྱ་ལྟགས།	ceremonial scarf
2. དཀར་པོ།	porcelain cup	18. ལམ་ཀ།	road, 'trip' (ལམ་ཀ་ལ།)
3. གསུང་།	to speak (hon)	19. བདེ་པོ།	convenient, comfortable
4. སྦྱང་།	to study (past: སྦྱངས་)	20. དགོས།	to want, to need
5. སྤུང་།	to give, to present (hon)	21. རྩོད་གནང་།	to introduce (hon)
6. བསུ།	to go to meet, to receive	22. རྩོད་ཁུས།	to introduce (hum) <sup>82</sup>
7. སྦྱ་གཟུགས།	body, health (hon)	23. རྩོད་བྱེད།	to introduce
8. གཟུགས་པོ།	body, health	24. གནམ་གྱི་འབབ་ཐང་།	airport
9. ཤེས།	to know, to be able		

<sup>82</sup> A reminder that when གནང་ or other honorific forms are used, reference is made to an action done by someone other than the speaker; when ཁུས་ or other humilific terms are used reference is made to an action done by the speaker in deference to another.

10. ཐེངས་	time (as in 'one time)		
11. བཤད་	to speak	25. རོགས་	help
12. འབབ་	to land, to descend	26. རོགས་པ་	helper, friend
13. ཡུན་རིང་	long time (also སྤྱིན་རིང་)	27. རོགས་བྱེད་	to help
14. ཕྱག་ཐེབས་གནང་	welcome back (hon)	28. རྩ་ཁྲ་བཏང་	to drive
15. བཏུག་	to lift	29. ཐུག་པ་	noodle soup
16. ཡར་	upwards, up		

**SAY IT RIGHT** ག་རྩུགས་པོ་ is often pronounced ག་རྩུགས་ལྷོ [suku].

## GRAMMAR

I. The primary meaning of the verb དགོས་ is 'to want' or 'to desire'; when it is used as an auxiliary verb, it indicates that one 'must' or 'should' do what the main verb expresses. In addition, it can be used to form a polite imperative:<sup>83</sup>

### A. 'To want', 'To desire'

- |                                   |                                      |
|-----------------------------------|--------------------------------------|
| 1. བྱེད་རང་ག་རེ་དགོས་ཡོད།         | 'What do you want?'                  |
| 2. ངར་ཐུག་པ་དགོས་ཡོད།             | 'I want some noodle soup'            |
| 3. ཁོང་ལ་ཆུང་དཀར་ཡོལ་གང་དགོས་རེད། | 'He wants a cup/bowl of barley beer' |
| 4. ངར་ཤ་མ་དགོས།                   | 'I don't want meat'                  |

### B. 'must', 'should'

- |                                       |                         |
|---------------------------------------|-------------------------|
| 1. ང་ཚོ་སློབ་སྦྱང་ག་རེ་བྱེད་དགོས་རེད། | 'What should we study?' |
| 2. ཁོང་ཁ་ལག་བྲ་དགོས་རེད།              | 'She should eat'        |

<sup>83</sup> Once again, there are other functions, but we will not cover them at this point.

3. ང་ལས་ཀར་འགྲོ་དགོས་རེད།

'I have to go to work'

4. ངར་ཆང་དཀར་ཡོལ་གང་དགོས་ཡོད།

'I want a cup of barley beer'

C. 'To let (ego) do (X)', '(I) will do (X)'; this is used only in sentences which have first person subjects. And even though the meaning of these sentences are all future, the past tense of the main verb as well as the ergative marker are both required:

1. ངས་རྟོགས་བྱས་དགོས།

'Let me help'

2. ངས་སློན་དགོས།

'I will go'

II. Modals སྟབས་ and སྟོན་ can both be translated 'to be able' or 'can' in

English, but they do not have the same domain. སྟབས་ implies that the subject is able to do something physical while སྟོན་ implies that the subject is able to do something mental (in the sense of 'know how to').

A. སྟབས་

1. བྱིད་རང་རྒྱབ་བྱུག་དེ་ཡར་བྱུག་སྟབས་ཀྱི་འདུག་གས། 'Can you lift up that chair?'

2. བྱིད་རང་ང་དང་ལྷ་སར་མཉམ་དུ་འགྲོ་སྟབས་ཀྱི་རེད་པས། 'Can you go with me to Lhasa?'

3. ང་མི་ཁ་བཏང་སྟབས་ཀྱི་ཡོད། 'I can drive a car'

B. སྟོན་

1. བྱིད་རང་དབྱིན་ཇིའི་སྐད་བཤད་སྟོན་ཀྱི་ཡོད་པས། 'Can you speak English?'

2. ང་མི་ཁ་བཏང་སྟོན་ཀྱི་ཡོད། 'I know how to drive a car'

## DIALOGUE TWO

ཨ་ནག་      བྲུ་སྟོན་ལགས། ལྷ་སར་མཉམ་ཁང་ག་གི་ཡག་སྟོན་རེད།

བཟུ་ཤིས། ངས་བྱས་ན་གཡག་མགྲོན་ཁང་དང་ཡན་ཐོགས་མགྲོན་ཁང་ཡག་ཤིས་རེད།  
 ཨ་ཚག ཇུ་རེ་ཡིན་ན།  
 བཟུ་ཤིས། ཇུ་རེ་རེད་ཟེར་ན། གཙང་མ་དང་གོང་རྒྱ་རྒྱ་ཡོག་རེད། ད་དྲུང་བར་ལྷོར་དང་  
 ཐག་ཉེ་པོ་ཡོག་རེད།  
 ཨ་ཚག བྱས་ན། ང་ཡན་ཐོགས་མགྲོན་ཁང་ལ་བཟུང་གི་ཡིན།  
 བཟུ་ཤིས། སྤྱི་ལ་ངའི་ཆང་ལ་ཕེབས་དོ།  
 སྤྱི་ལ། བྱིད་རང་ཐུགས་ཁུལ་མ་གཏང་། བྱིད་རང་གི་གཟིམ་ཁང་ལ་བཅར་གི་ཡིན།  
 ཨ་ཚག ཡོའོ། སྤྱི་ལ་ངའི་ཆ་ལག་དེ་ཆོ་མགྲོན་ཁང་ལ་སྤྱི་ལ་ན་འགྲིགས་གི་རེད་པས།  
 བཟུ་ཤིས། འགྲིགས་གི་རེད།

Anna: Tashi-la, which guesthouse in Lhasa is best?  
 Tashi: I think the Yak and Pentoc guesthouses are the best.  
 Anna: Why?  
 Tashi: Because they are clean and cheap. Also, they are close to the Barkor.  
 Anna: Then I will stay at the Pentoc.  
 Tashi: First come to my house.  
 Benpa: Don't worry, we will go to your house.  
 Anna: Oh, is it OK if we first take my things to the guesthouse?  
 Tashi: That's OK.

### ཆོག་གསུམ།

- |                 |                            |                       |                       |
|-----------------|----------------------------|-----------------------|-----------------------|
| 1. ཇུ་རེ་       | which                      | 16. ཡག་ཤིས་           | the best              |
| 2. ཐག་ཉེ་པོ་    | close, nearby              | 17. གཡག་མགྲོན་ཁང་     | Yak Guesthouse        |
| 3. བྱས་ན་       | to think (hold an opinion) | 18. ཡན་ཐོགས་མགྲོན་ཁང་ | The Pentoc Guesthouse |
| 4. གོང་རྒྱ་རྒྱ་ | cheap (also ཁེ་པོ་)        | 19. ཇུ་རེ་ཡིན་ན།      | why                   |
| 5. གཙང་མ་       | clean                      | 20. ཇུ་རེ་རེད་ཟེར་ན།  | because               |

6. ལྔོན་ལ	before, prior (ལྔོན་ལ)	21. རོགས་གནང	please (comes after the verb)
7. ཅ་ལག	things	22. བྱེལ་བ	to be busy
8. སྐྱེལ	to deliver	23. ག་བཅའ་ཁང	house, home
9. རོགས	superlative suffix		(hon)
10. བཅར	to come (hum) to addressee; i.e. 'I'll come to your house')		
11. ཐུགས་ཁུལ་མ་གནང་།	don't worry (hon)	24. སེམས	mind, heart
12. སེམས་ཁུལ་མ་གནང་།	don't worry	25. ཐུགས	mind, heart
13. བར་སྐྱར	Barkhor		(hon)
14. སྐྱང་ཇེ་པོ	cute	26. མདོག་ཉེས་པོ	ugly
15. ཡན་ཐོགས་	benefit	27. ལྟོང་ལྟོང	relaxation

**SAY IT RIGHT** ཐུགས་ཁུལ་ is pronounced ཐོ་ཁུལ་ [tʰoɣe]. ལྔོན་ལ is often pronounced ལྔོན་ལ [ŋɛla].

## GRAMMAR

I. The conjunction གྱིང་ has several functions which we will cover briefly below.

A. As the conjunction 'and':

1. གཡག་མགོན་ཁང་དང་ཡན་ཐོགས་མགོན་ཁང་ 'The Yak Hotel and the Pentoc Guesthouse'
2. གཅང་མ་དང་གོང་རྒྱུ་ 'clean and cheap'
3. སྐུ་གྲྲ་དང་དེབ་ 'pens and books'

B. As the associative 'with' or 'relative to'

- |                                      |   |
|--------------------------------------|---|
| 1. ང་དང་མཉམ་དུ་ཐང་དོ།                | 'Go with me'  |
| 2. ང་ཁོང་ཚོ་དང་མཉམ་དུ་ཕྱིན་པ་ཡིན།    | 'I went with them'  |
| 3. ད་དུང་བར་སྐར་དང་ཐག་ཉེ་པོ་ཡོག་པེད། | 'In addition, relative to the Barkor, (it) is close' or 'Also, it is close to the Barkor' |

C. As a polite imperative (in this use, it is pronounced with a light final consonant ཏ [ta])

- |                        |                |
|------------------------|----------------|
| 1. ལྷོད་ལྷོད་བྱེད་དང་། | 'Rest a while' |
| 2. ག་ཟེགས་དང་།         | 'Look!'        |
| 3. གཞས་བཏང་དང་།        | 'Sing a song'  |

II. བྱས་ན་ is used to express a person's evaluation or opinion of a yet incomplete action. It is always used with first person<sup>84</sup> and it always requires the ergative:

A. ངས་བྱས་ན་གཡག་མགྲོན་ཁང་དང་ཡན་ཐོགས་མགྲོན་ཁང་ཡག་ཤོས་པེད།  
'I think the Yak and Pentoc Guesthouses are the best'

B. ངས་བྱས་ན་ཁོང་ཡོང་ཐུབ་གི་པེད།  
'I think she will be able to come'

Notice that sentences A and B are composed of two clauses juxtaposed next to each other without the equivalent of the English connective 'that':

- |  |  |
|--|--|
| 1. [ཁོང་ཡོང་ཐུབ་གི་པེད།]               | [she will be able to come]             |
| 2. [ངས་བྱས་ན་] + [ཁོང་ཡོང་ཐུབ་གི་པེད།] | [I think] + [she will be able to come] |

<sup>84</sup> Once again, reflecting the reticence of a Tibetan speaker to assume knowledge about another's perceptual, emotive, or cognitive state. It can be used with final verb indicators such as 'it appears that he thinks I am wrong', 'it seems that he is angry' or 'it looks like he is ill', but these are verb endings that will not be covered in this textbook.

3. [[ངས་བྱས་ན་][ཁོང་ཡོང་བྱས་ནི་རོད།]]      [[I think][she will be able to come]]

III. Although there are other words that mean ‘because’, ག་རེ་རོད་ཟེར་ན་ is generally the answer to the question ག་རེ་ཡིན་ན་:

- A. 1. བྱིད་རང་བོད་ལ་འགྲོ་ཡས་ག་རེ་ཡིན་ན་      ‘Why did you go to Tibet?’  
 2. ག་རེ་རོད་ཟེར་ན་ང་བོད་ལ་དགའ་པོ་ཡོད།      ‘Because I like Tibet’
- B. 1. ཁ་ས་བྱིད་རང་ས་ཡོང་ཡས་ག་རེ་ཡིན་ན།      ‘Why didn’t you come yesterday?’  
 2. ག་རེ་རོད་ཟེར་ན་ང་ན་བྱུང་།      ‘Because I was ill’

IV. In chapter seven you learned that most adjectives are formed by adding the suffix གྱི to the root. Comparative<sup>85</sup> and superlative forms are also mostly regular. The superlative is produced by simply adding the suffix གྱིས་ to the root form:

<u>Adjective</u>		<u>Superlative</u>	
ཡག་གྱི	good	ཡག་གྱིས་	best
ཆེན་གྱི	big	ཆེ་གྱིས་	biggest
ཆུང་ཆུང་	small	ཆུང་གྱིས་	smallest
སྐྱང་ཇེ་གྱི	cute <sup>86</sup>	སྐྱང་ཇེ་གྱིས་	cutest
མདོག་ཉེས་གྱི	ugly	མདོག་ཉེས་གྱིས་	ugliest
ཚ་གྱི	hot	ཚ་གྱིས་	hottest

<sup>85</sup> We will not be giving comparative forms in this chapter, since they require a new grammatical construction which will be covered in chapter 13.

<sup>86</sup> སྐྱང་ཇེ་ can also mean ‘deserving of compassion’ or ‘pitiful’

## འཇུག་བྱེད་ PRACTICE

A. Review honorific terms by filling in the blanks of some common sentences given below:

1. ཁོང་གི་ \_\_\_\_\_ ཉི་མ་ \_\_\_\_\_ བེ་ཡོག་རེད། (name, to call)
2. བྱིད་རང་ \_\_\_\_\_ ག་ར་ \_\_\_\_\_ བེ་ཡོད། (work, to do)
3. རྩོང་ \_\_\_\_\_ གྱི་རེད། (tea, to drink)
4. བྱིད་རང་ག་པར་ \_\_\_\_\_ པ། (to go)
5. ཁོང་ག་པར་ \_\_\_\_\_ གྱི་ཡོག་རེད། (to live, to stay)
6. བྱིད་རང་ \_\_\_\_\_ བེ་ཡོད་པས། (to study)

B. Find at least three Tibetans and get all the information from them that you can regarding a good local hotel. You need to ask questions that will tell you the location, price, cleanliness, facilities (things such as hot/cold water, hours, restaurant, etc.). After you have asked them, write what you think is the best hotel and why.

C. Make sentences using a main verb and the following subordinate verbs:

1. ཅིས་

2. དགོས་

3. ཚར་

4. བྱེད་



## རང་ཏུ་གོ་གི་ཡོད་པས།

The ཁ་བརྟགས་ is a long piece of white cloth that varies in length and quality. Some are woven silk with specially chosen Buddhist scriptures on them; some are gauze stiffened with rice powder. The ཁ་བརྟགས་ symbolizes a bond between the giver and the recipient. In addition to a form of greeting (especially after a long absence, an imminent departure, or a new arrival), it can also be given on special occasions like weddings as well as be used to wrap gifts, be presented to lamas (who may return it as a blessing), or to establish peace and harmony between two people.

## སློབ་ཚན་བརྒྱུ་དྲུག་པ།

### LESSON SIXTEEN

*In this lesson you will learn about ways to use གྲག་བཏང་ and བྱེད་ as well as order information in Tibetan.*

#### DIALOGUE ONE

- བཀྲ་ཤིས།      ལ་མ་ལགས། མགྲོན་པོ་ཕེབས་གི་ཡོད་དང་།  
ལ་མ་ལགས།    ཚོའོ། ཡར་ཕེབས། ཡར་ཕེབས།  
བཀྲ་ཤིས།      ལ་མ་ལགས། ཁྱོད་ལ་ཞུ་ག་ལགས་རེད། ཁྱོད་སློབ་པ་ལགས་རེད།  
ལ་མ་ལགས།    ལ་ལས། བཞུགས་གདན་འཇགས། གསོལ་པ་མཛོད།  
སློབ་པ།          ལགས་སོ། ཐུགས་རྗེ་ཆེ། ཐུགས་རྗེ་ཆེ།  
ལ་ཞུ།          འདི་པ་ལྟ་བུ་མ་མ་རེད་པས།  
བཀྲ་ཤིས།      ལགས་རེད།  
ལ་ཞུ།          བྱེད་རང་ཚོ་པ་ལྟ་བུ་ལ་ཞུ་ག་པར་མཛོད་ཀྱི་ཡོད་པས།  
བཀྲ་ཤིས།      ལགས་ཡོད།    འདི་ང་ཚོ་བོད་རིགས་ཀྱི་ལུགས་སྟོལ་རེད། ཉིན་ལྟར་རེ་བཞིན་  
པ་ལྟ་བུ་ལ་འཇུག་གི་ཡོད་རེད། པ་ལྟ་བུ་ལ་བདུངས་ཆར་སྤང་ན། ལ་ཞི་གཞི་  
ནས་ལས་ཀར་འགྲོ་གི་རེད། རྒྱ་ལ་མགྲོན་པོ་སུ་ཕེབས་པ་ཡིན་ནའི་པ་ལྟ་བུ་ལ་  
བཟོས་ནས་སྤྲེལ་ཞུ་གི་རེད།

- Tashi:          Mother-la, guests are coming.  
Ama:          Oh, come in, come in.  
Tashi:          Mother-la, she is Anna-la. She is Benpa-la.  
Ama:          Ah, please sit down. Please have some tea.  
Benpa:          Alright, thanks, thanks.  
Anna:          Isn't this butter tea?  
Tashi:          Yes.  
Anna:          Do you often drink butter tea?  
Tashi:          Yes. This is our Tibetan custom. Every day we drink butter tea. We only go to work after finishing drinking butter tea. Whatever guests come to our house we show hospitality by preparing butter tea.

## ཚིག་གསུམ་

1. གསོལ་པེ	tea (hon)	9. ཇ་སྦྱུབ་མ	butter tea
2. མགྲོན་པོ	guest	10. བཞུགས་གདན་འཇགས།	please sit down
3. རྩམ་པ	roasted barley	11. ཡར་ཤེབས	come in
4. མཚོད	eat, drink (hon)	12. སྦྱང་གི་	wolf
5. བཟོ	to make, to cook	13. སློབ་གྲྭ	school
6. ཉིན་ལྟར་རེ་བཞིན	every day	14. ལྷགས་སྟུང་	custom
7. སྦྱོར་བཤང	generally	15. གཞི་ཅས	only now (verb), finally (‘I finally understand’)
8. སླེ་ལེན་ཞུ	to receive as a guest		

**SAY IT RIGHT** Oftentimes, སྦྱོར་བཤང is pronounced སྦྱོག་བཤང [tɕi? dan]. ཇ་སྦྱུབ་མ is pronounced ཇ་སྦྱུས་མ [tɕʰa syɿma]; in ཉིན་ལྟར་རེ་བཞིན only the first consonant of the final syllable is pronounced, so it is spoken as ཉིན་ལྟར་རེ་ཞེ [ɲintarcɕe]. སློབ་གྲྭ is most often pronounced སློབ་གྲྭ [laptɕa]

## GRAMMAR

### 1. Negative questions

#### A. Form

Using a negative form to ask a question expresses that the speaker is fairly sure of the answer, but does not want to presume it. It is very similar to the English negative question ‘Isn’t [X]?’ or ‘Aren’t you [X]?’. Anna’s question in the dialogue above can be expressed as

‘Isn’t this butter tea? These questions are formed by adding བས གས or ངས to the negative form of the following verbs:

བས

གས

ངས

ཡིན།	མིན།	མིན་པས།
ཡོད།	མེད།	མེད་པས།
རེད།	མ་རེད།	མ་རེད་པས།
ཡོག་རེད།	ཡོག་མ་རེད།	ཡོག་མ་རེད་པས།
འདྲག	མི་འདྲག	མི་འདྲག་གས།
བྱང་།	མ་བྱང་།	མ་བྱང་ངས།
སོང་།	མ་སོང་།	མ་སོང་ངས།

## B. Examples

1. མོ་རང་ལ་ཕྱ་ག་གསུམ་ཡོག་མ་རེད་པས། 'Doesn't she have three children?'
2. ཕ་གཉི་སྤང་གི་གཅིག་མི་འདྲག་གས། 'Isn't there a wolf?'
3. ཁོང་ཕྱིན་མ་སོང་ངས། 'Didn't he leave?'

II. གཞི་ནས་ implies that an action has *just* been completed, but after a time of struggle or waiting. For example, if A is trying to explain something to B, but B takes a while to understand, when it does become clear to B he might exclaim 'Oh! I finally understand'. It is always used in completed constructions.

- A. ཁོང་གཞི་ནས་ཆང་ས་བརྒྱབ་སོང་། 'S/he finally got married'
- B. ཁོང་གཞི་ནས་སླེབས་བྱང་། 'He finally arrived'
- C. ངར་པ་སེ་གཞི་ནས་རྒྱ་བྱང་། 'I finally got tickets' (I've been trying for hours)

## DIALOGUE TWO

- ཀ བྱིད་རང་ག་རེ་གནང་གི་ཡོད།
- ཁ ང་ཇ་སྤང་མ་བཟོ་གི་ཡོད།

༧ ཨ་ལས། ཇ་སྒྲུབ་མ་གཤམ་སེ་བཟོ་དགོས་པེད། ངར་གཅིག་བསྒྲུབ་རྒྱས་གཙང་།  
 ༨ ཡོང་ང་། དང་པོ་མདོང་མོ་གཅིག་དགོས་པེད། དེ་ནས་ཇ་སྒྲུབ་དགོས་པེད། ཇ་འཁོལ་  
 སྤང་ན་མདོང་མོའི་ནང་ལ་སྒྲུགས་བྱས། མར་དྲིག་ཙམ་ཅིག་དང་ལྷ་དྲིག་ཙམ་བརྒྱབ་  
 བྱས། དེ་ནས་འད་ཐེངས་ཁ་ཤས་རྒྱག་དགོས་པེད། འད་བརྒྱབ་ཚར་སྤང་ན་ཨ་མོ་ཆ་  
 པོ་དྲིག་ཙམ་བཟོས་ན་འགྲེགས་ཀྱི་པེད།

A: What are you doing?  
 B: I am making butter tea.  
 A: Oh, how is butter tea made? Please teach me.  
 B: Sure. First, you need a churn. Then you need to boil the tea.  
 After the tea is boiled, pour it into the churn and put a little butter  
 and salt (in as well) and then plunge/mix it a few times. After  
 finishing the mixing, it's OK to heat it up a little bit.

1. མདོང་མོ	churn (noun)	16. ཆང་ས	marriage
2. རྒྱུ	to boil (caus) <sup>87</sup>	17. ཆང་ས་རྒྱག	to marry
3. རྒྱག	to hit, verbalizer	18. མར	butter <sup>88</sup>
4. བཏང	to send, verbalizer	19. འཁོལ	to boil (non-caus) <sup>89</sup>
5. བྱང	to do, verbalizer	20. སྒྲུག	to pour
6. ལྗ	salt	21. འད་རྒྱག	to mix, to plunge
7. སྒྲུབ	to stir, to mix	22. མདང་དགོང	last night
8. བསམ་སྒྲོ	thought (noun)	23. བསམ་སྒྲོ་བཏང	to think
9. གཅིན་པ	urine	24. གཅིན་པ་བཏང	to urinate
10. སོ	tooth	25. སོ་རྒྱག	to bite

<sup>87</sup> This is the causative form of 'to boil'. In the next chapter, we will look more closely at the difference between these the 'causative' and 'voluntary' verbs.

<sup>88</sup> Particularly the butter that comes from the female yak (or འབྲི).

<sup>89</sup> For example, 'the water boiled' vs 'he boiled the water' (causative). We have only given these forms when the other (either causative or non-volitional) will appear in this book as well.

11. ག་སྒྲུབ་སྒྲུབ་	preparation	26. ག་སྒྲུབ་བྱེད་	to prepare
12. ཆར་པ་	rain	27. ཆར་པ་བྱེད་	to rain
13. དགའ་པོ་	happy, to like	28. དགའ་པོ་བྱེད་	to like
14. རྩ་ལོ་	ball	29. རྩ་ལོ་སྤྱོད་	to play ball
15. རྩ་	door	30. རྩ་སྤྱོད་	to close a door

**SAY IT RIGHT** Although རྩ་ལོ་ is the imperfective form, sometimes the perfective pronunciation (བྱེད་) is also used in imperfect constructions. At this point, we cannot fix any specific rules except to say that some things sound better with རྩ་ལོ་<sup>90</sup>.

## GRAMMAR

- Up to this point, we have introduced only non-complex verbs that mostly can function autonomously. Tibetan, however, makes abundant use of 'verbalizers' or verbs that activate a root that does not have verb status in its own right. Some of these roots have basic meanings that tend more towards verbs or nouns or adjectives, but cannot function as verbs on their own. Although there are more than three verbalizers in Lhasa Tibetan (perhaps around 20), we introduce the three most common verbalizers that you will encounter in Lhasa.

Although there is some semantic explanation for which verbalizers activate which roots, it does not seem to be thoroughly consistent and sometimes one simply needs to memorize which forms modify which verbs.

### A. རྩ་ལོ་

The main idea རྩ་ལོ་ of seems to be something which involves manipulation or force (but there are useages that defy this explanation). Common examples are given below:

<sup>90</sup> A very common answer to why something is right or wrong is simply that it does or does not 'sound good'.

1. བྱིད་རང་སློ་ལོ་རྒྱལ་གསལ། 'Are you going to play ball?'
   
2. སློ་རྒྱལ་རྟགས་གནང་། 'Please close the door'
   
3. བྱིད་རང་གི་བྱིས་སློ་རྒྱལ་གི་རེད་པས། 'Will your dog bite?'
   
4. ང་ཉི་ཆ་རྒྱལ་གསལ་འགྲོ་གི་ཡིན། 'I am going shopping'

## B. བྱེད

This is probably the most general of the verbalizers and carries a very general idea of to do, but also raises adjectives to verb status (i.e., from 'She is happy' to 'She is acting happy'). You have already encountered some of these verbs in earlier lessons:

1. བྱིད་རང་ལས་ཀ་ག་རེ་བྱེད་གི་ཡོད། 'What work do you do?'
   
2. ཁོང་སློང་སྤྱོད་བྱེད་གི་འདུག 'He is studying'
   
3. ང་གྱི་སྒྲིག་བྱེད་གི་ཡོད། 'I am getting ready' (to do something)
   
4. ཁོང་གིས་ང་ར་དགའ་པོ་བྱེད་གི་ཡོག་རེད། 'He likes me'

## C. བཏང

The basic meaning of བཏང is to send out or something that is dispersed; these can be very specific as in ཡི་གེ་བཏང 'to send a letter', or more abstract as in རླླ་བྲི་བཏང (རླླ་རི་བཏང) 'to fart' ('to emit/send out a smell').

1. ང་བསམ་སློ་བཏང་གི་ཡོད། 'I am thinking'
   
2. བྱིད་རང་གཅིན་པ་བཏང་དགོས་ཡོད་པས། 'Do you have to urinate?'
   
3. ཆར་པ་བཏང་གི་འདུག 'It is raining'

4. མདང་དགོང་ངར་མི་ལམ་ཡག་པོ་ཞིག་བྱང་བྱང་། 'Last night I had a good dream'

II. ཐེངས (or ཐེངས་མ) is used in much the same way that the word 'times' is used in English as shown below:

- A. ཐེངས་གཅིག                      'one time'
- B. ཐེངས་མང་པོ                      'many times'
- C. ཐེངས་ཁ་ཤས                      'a few times'

## རང་སྲོང་ PRACTICE

A. Think about something that you would like to learn how to do (try to keep it simple). Then look up the words that you think will be used and write them down before asking a Tibetan friend how to do what it is you are interested in. Afterward, try to restate the instructions your Tibetan friend gave you on a tape recorder.

B. By now you should be able to recite numbers 1-100; go into the market and ask the price of a hat, two kilos of butter and a wooden bowl. Write the prices that you were told below.

1. A hat
2. Two kilos of butter
3. A wooden bowl

རང་ཏ་གོ་གི་ཡོད་པས།

Tibetan butter tea is made from brick tea (a cake of large black tea leaves) which is first prepared as a strong concentration. Then it is poured into a



butter churn<sup>91</sup>. After this, salt is added and then butter from the female yak. It is 'plunged' many times before it is ready to be served. When it is poured, the server must be careful to rotate the thermos gently so the butter mixes well again (the butter will rise to the surface and all the guest will get is butter if not properly poured). Tibetans often put ground barley in their cups, with sugar or hard cheese if so desired, and add butter tea. This mixture is then kneaded with the right hand to form a texture like cookie dough. རྩམ་པ་ as the Tibetans call it, often passes for the morning or noon meal and is very handy when traveling.

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<sup>91</sup> Traditional churns are still used all over Tibet, but in Lhasa and other places where there is a fair amount of electricity, many people are beginning to use an electric mixer.

## སློབ་ཚན་བརྒྱ་བདུན་པ

### LESSON SEVENTEEN

*In this lesson, you will learn about going to see a doctor as well as how to use ཕ་ལྟ་ and རྩུ་རྩུ་*

#### DIALOGUE ONE

- པ་སངས།      ཡ་ཚག་ལགས། ང་ཚོ་བྲག་ཤིས་ཁོང་ཚོ་དང་སྤོ་ལོ་སྒྲིག་གཉིད་ཐད་དོ།
- ཡ་ཚག་      མིན། མིན། ང་སྤྱིད་པོ་ཁྱོད་ནས་མི་འདུག
- པ་སངས།      ཡ་ཙེས། ག་རེ་བྱས་བྱུང་།
- ཡ་ཚག་      མདང་དགོང་ཆར་པ་བདང་དུས་ངས་ཕྱི་ལོགས་ལ་ཕྱིན་པ་ཡིན། ཡལ་ཆེར་ང་  
ཆམ་པ་བརྒྱབ་པ་འདྲ།
- པ་སངས།      ཡོའོ་ཡིན་པ་འདྲ། ད་ལྟ་མགོ་ན་གི་འདུག་གས།
- ཡ་ཚག་      མགོ་དང་མིད་པ་ཞི་དུགས་ན་གིས། ད་དུང་ཕགས་པ་ཆ་གིས།
- པ་སངས།      སྤྱག་པ་ཤོར་བྱུང་ངས།
- ཡ་ཚག་      ཤོར་མ་བྱུང་། ཡིན་ནའི་ཆ་བ་བརྒྱབ་པ་འདྲ།
- པ་སངས།      ད་ཕེབས་དོ། ངས་སྒྲན་ཁང་ལ་རོགས་བྱེད་དགོས། སྒྲན་ཁང་ལ་མ་ཕྱིན་ན་ན་ཆ་  
སྤྱག་རྩུ་འགྲོ་གི་རེད།
- ཡ་ཚག་      ལགས་སོ། ཡམ་ཇེ་ལ་བསྐྱོད་གཉིད་ཐད་དོ།

- Basang:      Anna-la, Let's go play ball with Tashi and those guys.
- Anna:      No, no. I don't feel well at all.
- Basang:      Atsi! What happened to you?
- Anna:      Last night when it was raining, I went outside. I think maybe I have a cold.
- Basang:      Oh, ya, it seems like it. Do you have a headache now?
- Anna:      My head and my throat are very sore. Also, my skin hurts.
- Basang:      Have you thrown up?
- Anna:      No, but it seems I have a fever.
- Basang:      Let's go. I will help you to the hospital. If you don't go to the hospital, you will get worse and worse.
- Anna:      OK, let's go see the doctor.

## ཆེག་གསུམ་

1. ཁྱོད་ཀྱིས་	(not) at all	14. ཆམ་པ་གྲུག	to have a cold
2. མགོ་	head	15. ཆམ་པ་	a cold, the flu
3. མགོ་ན་	headache	16. མིད་པ་	throat
4. སྒྲུག་པ་ཤོར་	to vomit (nv)	17. མིད་པ་ཆ་བ	sore throat
5. སྒྲུག་པ་	vomit	18. ཤོར་	to lose, verbalizer
6. ཀྱི་	ill	19. ཆ་བ་གྲུག	to have a fever
7. ཀྱི་ཆ་	illness	20. དལ་	to recover, to get better
8. རྒྱུ་རྒྱུ་	more and more (X)	21. པ་འདྲ་	...appears as if
9. པགས་པ་	skin	22. ཆ་བ་	sore
10. སྒྲུག་ཆགས་	bad	23. སྒྲུག་རྒྱུ་འགྲོ་	become worse
11. མཐོ་པོ་	high	24. བཞུག་	to show, to exhibit <sup>92</sup>
12. དམར་པོ་	red (དམར་མོ་)	25. ཟིན་	medicine
13. སུན་ཐོགས་	benefit	26. དགོན་པ་	monastery
		27. སྤུང་ཆེར་	probably

**SAY IT RIGHT** དམར་པོ་ can also be pronounced དམར་མོ་ [ma:mo].

## GRAMMAR

### I. རྒྱུ་རྒྱུ་

The adposition རྒྱུ་ means that the verb is progressively intensified in the same sense as the English expressions 'hotter and hotter', 'angrier and angrier', etc. While English often uses the verb 'to become' or 'to

<sup>92</sup> 'To show oneself to a doctor' is the equivalent of 'To see a doctor' in English.

get' (i.e., 'He became/got sicker and sicker'), Tibetan often uses either 'to come' or 'to go' though they are not completely interchangeable. These constructions are formed with the root of an adjective, oftentimes reduplicated, and the suffix ི as the following examples show:

A. བོད་སྐད་སློབ་སྦྱང་བྱེད་ཡག་ལ་ཁག་རུ་ཁག་རུ་འགྲོ་གི་རེད། (ཁག་པོ་)

'Studying Tibetan is getting more and more difficult'

B. གནམ་གཤིས་ཚ་རུ་ཚ་རུ་ཕྱིན་སྟངས། (ཚ་པོ་)

'The weather got hotter and hotter'

C. ཁོང་རི་ལ་མགོ་རུ་མགོ་རུ་འཇུག་གིས། (མགོ་པོ་)

'He is climbing higher and higher on the mountain'

## II. བཤད་

In Lhasa speech, there are many different verbal forms to indicate the speaker's degree of certainty regarding the event he is stating<sup>93</sup>. There are at least ten (and maybe as many as 16) different degrees of certainty that can be marked on the verb in Lhasa Tibetan. These include the existential and linking verb forms. In addition, each has a negative form which changes the certainty quotient as well (the difference between 'It appears to be her' and 'It doesn't appear to be her').

བཤད་, based on appearance, suggests that the verbal action is probably true or probably not true. Thus, in Dialogue One, བ་སངས་ says མེད་ཡིན་ བཤད། because that is the strongest assertion she can make since she is not a doctor who has examined the patient. Look at the following examples:

<sup>93</sup> The only times when a speaker would make second person assertions are in such instances as challenging, reminding (if the person forgot), joking, etc. Thus a statement like 'You are going to Beijing', while perfectly acceptable in English, would only be used in Tibetan as a reminder or as a challenge (if the person had intimated he was not going). Something like 'It appears that you are going to Beijing' or 'I heard that you are going to Beijing', etc., would more likely be appropriate. In English, these are lexical choices, but in Tibetan they are grammatical choices. However, if the speaker is talking about a third person with some type of first-hand knowledge, he can use a definite construction which involves the evidentials. We have already touched on these.

- A. ཁོང་ལ་སྒྱུ་གུ་དམར་པོ་གཅིག་ཡོད་པ་འདྲ། '(He probably) has a red pen'
- B. མོ་རང་བོད་པ་ཡིན་པ་འདྲ། 'It (looks like) she is Tibetan'
- C. ཁོང་ཕྱིན་པ་འདྲ། 'He (probably) left'
- D. ཟླ་ན་འདི་པན་ཐོགས་ཆེན་པོ་ཡོད་པ་འདྲ། '(It seems) this medicine very beneficial'

### III. བྱོན་ནས་

The adverb is used together with the negative marker to mean 'not at all', 'really is not', etc. Usually it is used after adjectives to negate the quality of the adjective, but it can also be used after nominalized verbs or nouns as the following examples show:

- A. དགོན་པ་འི་ནང་ལ་གྲག་པ་མང་པོ་བྱོན་ནས་མི་འདུག  
There really are hardly any monks in the monastery.
- B. ཁ་ས་ཡོང་མཁའ་བྱོན་ནས་ཡོག་མ་རེད།  
Yesterday there really weren't any who came.
- C. ད་དུང་སྒོ་བརྒྱབ་བྱས་གཟུགས་པོ་ཤུགས་བྱོན་ནས་མི་འདུག  
In addition, after I cough I don't have any strength at all.
- D. མི་དེ་ཡག་པོ་བྱོན་ནས་མི་འདུག  
That person is not good at all.

### DIALOGUE TWO

པ་སངས། ཞམ་ཇེ་ལགས།

ཞམ་ཇེ། ཁོང་ག་རེ་སྤང་གི་འདུག

པ་སངས། བྱིད་རང་ཁོང་ལ་གསུང་རོགས་གནང་། ཁོང་བོད་སྐད་མེས་གི་ཡོག་རེད།

ཡམ་ཇེ།      ཡམ་ལས།    བྱེད་རང་ག་རེ་སྤྱང་གི་འདུག  
 ཡམ་ཀྱག    ང་མགོ་ཞི་དྲགས་ན་གིས།    ད་དུང་སློབ་རྒྱུ་བྱས་གཟུགས་པོར་ཤུགས་བྱིན་ནས་  
                  མི་འདུག  
 ཡམ་ཇེ།    སྟོད་ཐུང་ཐུང་ཆེ་མར་བཞིག་གནང་དང་།    ངས་བྱེད་རང་ལ་བརྟག་དཔྱད་བྱེད་  
                  དགོས། ཡོའོ།    བྱེད་རང་ཆམ་པ་བརྒྱབ་ཤག    ཆ་བ་རྟོག་ཅམ་འདུག    བྱེད་  
                  རང་སྤྱན་འདི་མཚོད་བྱས་ངལ་གསོ་ཡག་པོ་སྤྱིན་ན།    ཡམ་ནི་དྲག་རུ་དྲག་རུ་འགོ་  
                  གི་རེད།  
 ཡམ་ཀྱག    ལགས་སོ། ཡོའོ། ཡམ་ཇེ་ལགས།    སྤྱན་འདི་ཉི་མ་གཅིག་གི་ནང་ལ་ཐེངས་  
                  མ་ག་ཚོད་བྱ་དགོས་རེད།  
 ཡམ་ཇེ།    ཉི་མ་རེ་རེར་སྤྱན་ལེབ་རེ་ཐེངས་མ་གསུམ་མཚོད་དགོས་རེད།    ཞལ་ལག་  
                  མཚོད་ཆ་ར་ནས་མཚོད་ན་འགྲིགས་གི་རེད།  
 ཡམ་ཀྱག    ལགས་སོ། ཡམ་ཇེ་ལགས།    ཐུགས་ཆེ་གནང་།  
 ཡམ་ཇེ།    གའི་གནང་གི་མ་རེད།

Basang:      Docor.  
 Doctor:      What is the matter with her ? (What is she sick with?)  
 Basang:      Please ask her. She speaks Tibetan.  
 Doctor:      Oh. What is the matter with you?  
 Anna:        I have a real bad headache (My head hurts a lot ). In addition, I  
                  cough and my body is not comfortable at all.  
 Doctor:      Please unbutton your jacket, I want to examine you. Oh, you  
                  have the flu, a little fever. If you take this medicine and get a  
                  good rest, then (you) will get better.  
 Anna:        OK. Oh, doctor, how many times a day should I take this  
                  medicine?  
 Doctor:      One pill three times each day. It is good if you take it after  
                  meals.  
 Anna:        OK. Thank you doctor.  
 Doctor:      You are welcome.

## ཚིག་གསལ་པ།

1. རྩོ	a cough	11. རྩོ་བྱུག	to cough
2. ཤུགས	strength	12. བརྟག་དཔྱད	examination
3. བརྟག་དཔྱད་བྱས།	to examine	13. ཐབ་ཆི	button
4. མར་བཤིག	to undo	14. ཡར་བྱུག	to do up, (button) up
5. ངལ་གསོ་བྱུག	to rest	15. ངལ་གསོ་སྟོན	to rest (hon)
6. སྒྲི	medicine	16. སྟང	to be ill (hon)
7. གསུང	to say (hon)	17. ད་དྲུང	in addition, also
8. རྩོད་ཐུང	coat, jacket	18. རེ་རེ	each, every
9. མཚོད	to eat (hon)	19. ཉི་མ་རེ་རེ	each day, every day
10. རལ་ལག	food (hon)	20. སྒྲི་ལེང	pill

**SAY IT RIGHT** In Lhasa speech, ཐབ་ཆི is sometimes pronounced ཐབ་ཆྱི  
[tʰəp tɕʰu] or ཐོབ་ཆི [tʰəpʰ tɕʰi].

## GRAMMAR

རེ་རེ is used to express 'each and every'; it is explicitly marked on both the direct and the indirect object<sup>94</sup>. Thus:

- A. མི་རེ་རེར་ཆང་དཀར་ཡོལ་གང་གང་བཀྲག་པ་རེད། '(Someone) gave a bowl of  
barley beer to every person'
- B. རྩོ་བྱུག་པ་རེ་རེར་སྒྲི་མེ་རེ་རེ་རག་པ་རེད། 'Each student got a dollar'

<sup>94</sup> Notice that the dative marker ར་ is affixed to རེ་རེ; in the same way the instrumental ('by each') and the genitive ('of each') can also be affixed.

## རང་སྒྲིང་ PRACTICE

A. Fill in the blanks with བྱེད་ རྒྱུག་ བཟང་ or another appropriate verb:

1. ངས་བྱེད་རང་ལ་ངོ་སྤྲོད་\_\_\_\_\_དགོས། 'Let me introduce you'
2. ང་ཁ་པར་\_\_\_\_\_གི་ཡོད། 'I am making a phone call'
3. བྱེད་རང་ངལ་གསོ་ཡག་པོ་\_\_\_\_\_དང་། '(You) take a rest'
4. ཇེ་ཉེ་ནང་ལ་ཚུ་དྲིག་ཅམ་\_\_\_\_\_དགོས། 'Put a little salt in the tea'
5. ངས་རོགས་\_\_\_\_\_དགོས། 'Let me help you'
6. ང་ལས་ཀ་ག་ཇེ་\_\_\_\_\_དགོས་ཟེད། 'What work should I do?'

B. Use the following words to creatively form sentences of your own

རུ་རུ་ ཡར་ མར་ མང་པོ་ ཆེན་པོ་ ཁག་པོ་ རྒྱུག་ བྱེད་

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

རང་དྲ་གོ་གི་ཡོད་པས།

In Lhasa, there are several Western-based hospitals (ཕྱི་ན་ཁང་) as well as Tibetan-based hospitals (ཕྱི་ན་ཅི་ས་ཁང་). Tibetan medicine is a combination



of herbal medication and astrology (སྐར་རྩིས་ or རྟག་རྩིས་). A doctor of Tibetan medicine will consider many things about the patient's life in diagnosing his physical ailment; these include, birthdate, diet, the 'windows' of the body (eyes, ears, tongue and nails), and especially the blood and pulse. Tibetan doctors distinguish about 300 different kinds of pulses.

According to Victor Vostokov<sup>95</sup>, a doctor of Tibetan medicine, there are more than 1,000 medicinal herbs, 144 minerals, and 150 types of raw materials of 'animal origin' used in Tibetan medicine. Oftentimes, the doctors themselves will take several walking trips (especially in the Spring) to collect herbs in the mountains. Sometimes, medicine will include ground pearls, gold, tourquoise, etc., herbs, and bone, horn, or an animal organ.

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<sup>95</sup> Vostokov, Victor. *Mysteries of Tibetan Medicine*. 2/18/97. Internet.

## སློབ་ཚན་བཅོ་བརྒྱད་པ།

### LESSON EIGHTEEN

*In this lesson you will learn the comparative marker ལས་, adjective compounds and the question particle ལོས་*

#### DIALOGUE ONE

ཚོང་པ།      བྲེད་རང་ག་རེ་གཟིགས་གནང་ག།

ཕྱིན་པ།      ང་སྟོད་སྤང་ཅིག་ཉི་གི་ཡིན།

ཚོང་པ།      བྲེད་རང་ལ་ཚོས་གཞི་ག་རེ་དགོས།

ཕྱིན་པ།      ངར་ཚོས་གཞི་ཕྱིན་པོ་ཅིག་དགོས།

ཚོང་པ།      ལགས་སོ། ཆེ་ཆུང་ག་ཚོད་དགོས།

ཕྱིན་པ།      སལ་ཆེར་དུག་བཅུ་རེ་གཉིས་ཡིན།

ཚོང་པ།      ལགས་སོ། འདི་ག་འདྲས་འདུག

ཕྱིན་པ།      འདི་ཆུང་དྲགས་ཤག འདི་ལས་ཆེ་ཅམ་ཡིག་རེད་པས།

ཚོང་པ།      ཨོལྱ། བྲེད་རང་འདི་ཅིག་གཟིགས་གནང་དང་།

ཕྱིན་པ།      འདི་ཉག་ཉག་རེད་ཤག ཨོལྱ་ཚོས་གཞི་ཕྱིན་པོ་མིན་འདུག་གས།

ཚོང་པ།      འདི་འི་གས་ཚོས་གཞི་ལྗང་ཁུ་ལས་མི་འདུག

ཕྱིན་པ།      ཨོལྱ། བྱས་ན་ང་ཕྱིན་ལ་ཚོང་ཁང་གཞན་དག་ལ་ལྟ་གཤམ་འགྲོ་གི་ཡིན། མི་འདུག་ན་ང་  
འདི་ར་ཉི་གག་ཡོང་གི་ཡིན། དགོངས་པ་མ་འཆོམས།

ཚོང་པ།      གའི་གནང་གི་མ་རེད། ག་ལེ་ཕེབས་དགོས།

ཕྱིན་པ།      ལགས་སོ། བཞུགས་དགོས།

Clerk:      What would you like to buy?

Benpa:      I want to buy a coat.

Clerk:      What color do you want?

Benpa:      I want a blue one.

Clerk: Alright. What size do you need?  
 Benpa: Maybe 62.  
 Clerk: OK, how is this?  
 Benpa: This is too small. Do you have one a little bigger than this?  
 Clerk: Oh, take a look at this one.  
 Benpa: This is perfect. But don't you have blue?  
 Clerk: There is only green in this kind.  
 Benpa: Oh, well then I will first go to look in other shops. If they don't have one, I will come back here to buy this one. Sorry.  
 Clerk: It doesn't matter. Bye.  
 Benpa: Bye.

### ཚིག་གསུམ་

1. ཚོས་གཞི	color	13. རྩམ་པོ	blue
2. དམར་པོ	red (དམར་པོ་མོ)	14. སེར་པོ	yellow
3. ལྗང་ཁྲ	green	15. ཆེ་ཆུང་	size
4. ག་འདྲས	how (ག་འདྲས་སེ)	17. ཡོས	how (on adj stems)
5. ཅེས	a little (on adj stems)	18. དགོངས་པ་མ་འཁོམས	sorry
6. དགོངས་པ	to think, thought (hon)	19. འཁོམས	to be angry (hon)
7. ལས	except for, comparative particle		
8. བཙོངས	to sell	20. དྲགས	too much, excess
9. གཞན་དག	other, another	21. གྲས	kind, class
10. ཐག་རིང་པོ	far away	22. ཆེ་ཆུང་	size
11. མང་ཉུང་	amount	23. རིང་ཐུང་	distance, length
12. ག་བློགས	to buy (hon)		

**SAY IT RIGHT** ཚོས་གཞི is often pronounced ཚུས་གཞི [tsʰɿ ʃi].

## GRAMMAR

### I. More on adjectives

So far you have studied the regular (usually ལྔ) and superlative (ལྔས) form of adjectives. You also learned in Lesson Fourteen how progressive degrees of intensification are expressed (རྒྱ་རྒྱ་རྒྱ་). In this Lesson, we introduce how to ask questions and express limitations regarding the quality that the adjective suggests as well as to make comparisons.

A. When ལྔས is added to an adjective root, it questions 'how much' with respect to the adjective it is postposed to.

1. ལྔས་རྒྱ་ལྔས་ལྔས་ (ལྔས་རྒྱ་ལྔས་ལྔས་ལྔས་ལྔས་) 'How nice is Lhasa?'
2. ལྔས་ལྔས་ལྔས་ལྔས་ (ལྔས་ལྔས་ལྔས་ལྔས་ལྔས་ལྔས་) 'How big is the house?'
3. ལྔས་ལྔས་ལྔས་ལྔས་ (ལྔས་ལྔས་ལྔས་ལྔས་ལྔས་ལྔས་)\* 'How many people (were there)?'

B. When ལྔ is added to an adjective, it limits the adjective to mean 'not so...', as in 'not so pretty', 'not so ugly', 'not so big', etc.

1. ལྔས་ལྔས་ལྔས་ལྔས་ 'not so ugly'
2. ལྔས་ལྔས་ལྔས་ལྔས་ 'not so difficult'
3. ལྔས་ལྔས་ལྔས་ལྔས་ 'not so far'

C. Comparisons are expressed in Tibetan by using the comparative form of the adjective and adding the particle ལྔས after the standard

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\* ལྔས་ལྔས་ is a colloquial word so we are unsure of the spelling. It is pronounced [o\*o: tse], and can be roughly translated as 'so-so'.

of comparison<sup>97</sup>. In the example sentences, we have underlined the standard of comparison and shown the two basic constructions<sup>98</sup>:

- 1a. མོ་རང་ཁོ་ལས་མགྱོགས་གཤམ་རེད།      'She is faster than him'  
 1b. ཁོ་ལས་མོ་རང་མགྱོགས་གཤམ་རེད།  
 2a. ཁོང་ང་ལས་གཟུགས་པོ་རིང་ང་འདྲུག      'He is taller than me'  
 2b. ང་ལས་ཁོང་གཟུགས་པོ་རིང་ང་འདྲུག  
 3a. འདི་ལས་དེ་ཆུང་གི་རེད།      'That is shorter than this'  
 3b. དེ་འདི་ལས་ཆུང་གི་རེད།  
 4a. དབྱིན་ཇིའི་སྐད་བོད་སྐད་ལས་ཁག་གི་རེད།      'English is more difficult  
 4b. བོད་སྐད་ལས་དབྱིན་ཇིའི་སྐད་ཁག་གི་རེད།      than Tibetan'

D. The chart below gives you examples of some adjectives you have learned and their different forms:

<u>Base form</u>	<u>Limited (not so X)</u>	<u>Degree (-er)</u>	<u>Comparative</u>	
	<u>Superlative</u>			
ཡག་པོ་	ཡག་པོ་རང་	ཡག་རུ་	ཡག་ག།	ཡག་གྲོས་
མང་པོ་	མང་པོ་རང་	མང་རུ་	མང་ང་	མང་གྲོས་
ཁག་པོ་	ཁག་པོ་རང་	ཁག་རུ་	ཁག་ག།	ཁག་གྲོས་
ཆེན་པོ་	ཆེན་པོ་རང་	ཆེ་རུ་	ཆེ་ག།	ཆེ་གྲོས་
ཆུང་ཆུང་	ཆུང་ཆུང་རང་	ཆུང་རུ་	ཆུང་ང་	ཆུང་གྲོས་

E. Adjectives also combine to compose measure words. For example:

1. ཆེན་པོ་ + ཆུང་ཆུང་ = ཆེ་ཆུང་ 'size'  
 2. མང་པོ་ + རྒྱུ་རྒྱུ་ = མང་རྒྱུ་ 'amount'

<sup>97</sup> That is, the thing being compared to. So in a sentence such as 'This book is bigger than that book', 'that book' is the standard.

<sup>98</sup> We have given complete sentences in these examples, but it is very common that the verb endings be dropped in Lhasa speech.

3. རིང་པོ་ + ཐུང་ཐུང་ = རིང་ཐུང་ 'distance', 'length'

II. In addition to being part of the comparative construction, the particle ལས་ is used to express limitation in the sense of 'only' as in 'I only have one pen'. Unlike English however, this is always used together with the negative verb ending:

1. ང་ར་འདི་ལས་མེད། 'I only have this'
2. ཁོང་ལ་སྒྱུ་གུ་གཅིག་ལས་མི་འདུག་ 'He only has one pen'
3. ཚོས་གཞི་ཕྱོད་པོ་ལས་མེད། 'There is only blue'

**SAY IT RIGHT** When vowel of the adjective is [a], it changes to [ə] before the verb ending གི་རེད། རྒྱུད་ལས་ is pronounced རྒྱུབ་ལས་ [k'ip'lə].

## DIALOGUE TWO

- ཐྲེན་པ།     ཨ་ཅག་ལགས། རྒྱུད་ཐུང་དེའི་གུས་ཚོས་གཞི་ཕྱོད་པོ་འདུག་གས།
- ཚོང་པ།     མི་འདུག
- ཐྲེན་པ།     དུས་ན། ང་ར་གོས་ཐུང་ཡ་གི་མིག་ཅིག་བསྟན་རྟགས་གནང་།
- ཚོང་པ།     སུས་མཚོད་ཡག་རེད།
- ཐྲེན་པ།     ང་ར་ཕྱོད་ཡག་ཡིན།
- ཚོང་པ།     དེ་ཁྱེད་རང་མཚོད་ན་ཉག་ཉག་རེད།
- ཐྲེན་པ།     དེ་ཡག་པོ་འདུག་ གོང་ག་ཚོད་རེད།
- ཚོང་པ།     སྒྲུ་མོ་བཞི་བརྒྱ་ཞེ་གསུམ་དང་མའོ་ཅེ་དུག་རེད། ཁྱེད་རང་གཞན་དག་གཟིགས་  
དགོས་མེད་པས།
- ཐྲེན་པ།     གཞན་དག་ཉོ་དགོས་མེད། དངུལ་འདི་ར་ཡོད། ཐུག་ཇེ་ཆེ།
- ཚོང་པ།     ག་ལེ་ཐེབས་དགོས།

Benpa: Sister, do you have this kind of coat in blue?  
Clerk: No.  
Benpa: Then let me look at those pants up there.

Clerk: Who will wear them?  
 Benpa: I am the one who will wear them.  
 Clerk: If you wear those, they are exactly right (those are exact for you).  
 Benpa: Great, how much?  
 Clerk: 33.60. Don't you need anything else?  
 Benpa: I don't want to buy anything else. Here's the money. Thanks  
 Clerk: Bye.

## ཚིག་གསལ་པ།

1. མ་ཅག་ལགས།	Miss	10. གོས་ཐུང་	pants, slacks
2. མིག་ཅིག་དཔྱད་རྒྱུ་ལགས་གནང་།	please show (X) to me (hon)		
3. མཆོད་	to wear (hon)	11. རང་	self, reflexive
4. གྱོན་	to wear	12. ལས་ཁུངས་	work unit/office
5. ཁྱེ་མོ་	hat	13. ལག་ཤུབས་	gloves
6. མ་འདྲ་བ་	different	14. ཡུ་སུ་	socks
7. ལྷམ་གོག་	shoes	15. གཅིག་པ་	the same
8. དངུལ་	money		
9. མང་གྲངས་	number (also size for buying shoes)		

**SAY IT RIGHT** ལྷམ་གོག་ is pronounced རང་གོག་ [haŋ ko]; གྱོན་ is pronounced གོན་ [kʰø]; གོས་ཐུང་ is pronounced གུ་ཐུང་ [kʰutʰuŋ].

## རང་སྤྱོད་ PRACTICE

A. Correct the following sentences:

1. ང་ཚོའི་སློབ་གྲྭར་བོད་པ་གཅིག་མེད།
2. ཁོང་ང་ལས་ཆེན་པོ་རེད།
3. ཚོང་ཁང་ནང་ལ་མི་མང་གོས་རང་མི་འདུག
4. ཁྱེ་མོ་གཤིས་ཆ་པོ་འགྲོ་གི་རེད།

B. Translate the following sentences into Tibetan:

1. Today's movie is the best.
2. On Sunday, there aren't many people in the shop.
3. She is the smallest one in our house.
4. Tibetan is getting more and more difficult.

C. Fill in the conversation below with appropriate sentences:

1. a.  
b. ང་ཁྱེའི་གཅིག་ཉི་གི་ཡིན།  
  
a.  
b. ཚོས་གཞི་དམར་པོ་འདུག་གས།  
  
a.  
b. བྱས་ན། ང་རྒྱལ་པོ་ཕ་གི་ཅིག་བསྐྱེད་གནང་དང་།
2. a.  
b. བྱིད་རང་ཨང་གྲངས་ག་ཚོད་མཚོད་ཀྱི་ཡིད།  
  
a.  
b. འདི་གཟིགས་དང་།  
  
a.  
b. དགོངས་པ་མ་འཚོམས། དེ་ཆེ་ཤོས་རེད།  
  
a.  
b. ལགས་སོ། བྱིད་རང་ཕ་གི་ར་གཟིགས་གཞག་ཐད་དང་།

D. Fill in the blanks with an appropriate word:

1. ཚོས་གཞི་དམར་པོ་ལས་\_\_\_\_\_འདུག
2. ང་ཁོང་\_\_\_\_\_ཆེ་གི་རེད།
3. ང་ཚོའི་ལས་ཁུངས་ལ་བོད་རིགས་\_\_\_\_\_ལས་ཡོག་མ་རེད།



4. ང་ཁོང་གི་གཟུགས་པོ་ལས་ \_\_\_\_\_ གི་རེད།

- E. Go to a shop and buy two things that you can bring to class tomorrow. Before purchasing it, ask about the variety of colors, sizes, etc. When you bring it to class be prepared to say in Tibetan what varieties they did and did not have.

རང་ཉ་གི་གི་ཡོད་པས།

Clothing styles throughout Tibet are distinctly Tibetan, yet still unique to each area. In Lhasa, men and women both wear *chupas* (ཕྱ་ཕ)™, although they have different styles for wearing them.

Men's *chupas* reach to just below their knees. They wear long pants (or long johns) and a long-sleeved (wrist length) shirt under the *chupa*. In order to put the *chupa* on, they first pull the back collar over their head and let it rest there while they tie a sash around their waist. When they have tied the sash, they let the *chupa* fall down so that there is a big pouch above the sash. This allows them a place to stash their bowl and other valuables. Men's *chupas* have extra long sleeves that extend beyond the tips of their fingers. This is both for warmth and business transactions.

Women's *chupas* (in Lhasa) reach to just cover the tops of their shoes. They wear long pants (or long johns) and a very long-sleeved blouse underneath. The blouse is rolled up for every day wear, but is let down when dancing. When they are let down, they reach about six inches beyond the tips of their fingers. Women's *chupas* are sleeveless and they do not make a pouch when putting them on. Lhasa is unique from many other areas in Tibet in that only married woman wear an apron (ཕང་གཏུག). In Lhasa, women wear the multi-colored aprons in the front.

Tibetans wear hats almost all the time; either to protect against the intense sun or the frigid cold. The general term for the traditional hats is རྩ་རིང་སྒྱུ་ཁྱེད་སྒྱེད་. These have both a summer and a winter style.

™ Although the numbers are decreasing for everyday wear. For those under 40, very few men or women in Lhasa wear *chupas*. Most Chinese imitations of Western style clothing. In the wintertime, especially for the men, they are more common. Older women almost always wear *chupas* in Lhasa.

## Appendix I

### ANSWERS FOR PRACTICE WORK

#### LESSON ONE

B. 1. ཀ 2. ར 3. ཏ 4. ཡ 5. ཉ 6. ལ 7. ཅ 8. འ

C. 1. འ 2. ར 3. ཏ 4. ལ 5. ཡ 6. ཅ 7. ར 8. ཏ

#### LESSON TWO

A. Write out each word following the spelling order (read left to right):

1. བ རབས་ཀྱ འ
2. མ ར་རྩ མ
3. མ་འོག ར ལ མའལ
4. ད་འོག ང རབས་ཀྱ འ ལ དའལ
5. མ་འོག བ ར་རྩ མགྲོ
6. བ ར བར
7. བ་འོག ལ ར བལར
8. བ་འོག ཅ བྱ་ག ཅ བ བཅིག

B. Circle the root letter in each of the following words

1. བདུག 2. མངགས 3. མདྲང 4. གངས 5. འཕྲུལས 6. ཡོད 7. དྲུལ

#### LESSON THREE

A. Circle the syllable that is not homophonous (same sound):

1. ལ ལ ལ ལ 2. ཀ ལ ལ ལ 3. ཅ ལ ལ ལ

B. Using a dictionary, look up the following words and write down the definitions (a dictionary enters words according to their root letters):

- |          |                              |           |       |
|----------|------------------------------|-----------|-------|
| 1. རྩ་རང | second person sg (honorific) | 2. རྩ་རྩྭ | study |
| 3. རྩ    | Tibet                        | 4. རྩ་ས   | Lhasa |

#### LESSON FOUR

A. Fill in the blanks:

1. འདི་ག་རེ་རེད། དེ་སྒྲིག་ཅེ་རེད།
2. དེ་རྒྱལ་བཀྲག་རེད་པས།
3. དེ་རྒྱལ་བཀྲག་མ་རེད། དེ་སྒྲིག་ཅེ་རེད།

B. Make four sentences about each one of the following pictures (possible sentences:

2. a. འདི་སྒྲིག་ཅེ་རེད་པས།  
 b. དེ་སྒྲིག་ཅེ་མ་རེད།  
 c. འདི་ག་རེ་རེད།  
 d. དེ་རྒྱལ་བཀྲག་རེད།
3. a. འདི་ཆོག་མཛོད་རེད་པས།  
 b. དེ་ཆོག་མཛོད་མ་རེད།  
 c. འདི་ག་རེ་རེད།  
 d. འདི་སྒྲིབ་དེབ་རེད།
4. a. འདི་དེབ་རེད་པས།  
 b. དེ་དེབ་མ་རེད།  
 c. འདི་ག་རེ་རེད།  
 d. དེ་མོག་བྱ་རེད།

C. Using the ཆོག་གསར་ of lesson one, form the following sentences:

1. Simple sentence  
 དེ་རྒྱལ་བཀྲག་རེད།
2. Negative sentence  
 འདི་སྒྲིག་ཅེ་མ་རེད།
3. Content question

འདི་ག་རེ་རེད།

4. Yes/no question

དེ་ཆེག་མཇོན་རེད་པས།

## LESSON FIVE

A. Write the Tibetan equivalent of the following English phrases:

- |                                      |                                    |
|--------------------------------------|------------------------------------|
| 1. my book                           | ངའི་དེབ་                           |
| 2. This is my book.                  | འདི་ངའི་དེབ་རེད།                   |
| 3. This book is mine.                | དེབ་འདི་ངའི་རེད།                   |
| 4. That book is not mine.            | དེབ་དེ་ངའི་མ་རེད།                  |
| 5. that person                       | མི་དེ                              |
| 6. That person is a man.             | མི་དེ་བྱ་རེད།                      |
| 7. That person is not a Tibetan.     | མི་དེ་བོད་རིགས་མ་རེད།              |
| 8. This book is that man's.          | དེབ་འདི་མི་དེའི་རེད།               |
| 9. three dictionaries                | ཆེག་མཇོན་གསུམ་                     |
| 10. Those three dictionaries are his | ཆེག་མཇོན་གཉིས་པོ་དེ་ཚོ་ཁོང་གི་རེད། |

B. Using གི་/འི་ put the following words into the correct phrases or sentences:

1. ངའི་དེབ་རེད།
2. ཁོང་གི་སྒྲིག་ཅེ་རེད།
3. ལྷ་གྲུ་གསུམ་དེ་ཚོ་ངའི་རེད།
4. ཁོང་གི་སྒྲིག་དེབ་རེད།
5. ཤོག་བྱ་འདི་ངའི་རེད།

## LESSON SIX

A. Translate the following sentences from Tibetan to English:

1. What is this?
2. This is a dictionary
3. What is your name?
4. Where are you from?

B. Translate the following from English to Tibetan:

1. ཁྱེད་གཞིན་པོ་ཡིན་པ།
2. ཁྱེད་རང་གི་མིང་ལ་ག་རེ་ཟེར་གྱི་ཡོད།
3. ཁྱེད་རང་གི་མཚན་ལ་ག་རེ་ཞུ་གི་ཡོད།
4. ཁྱོད་ཐོད་རིགས་རེད་པས། མ་རེད། ཁྱོད་ཕྱི་རྒྱལ་མི་རེད།

C. If you met a woman that you thought looked Tibetan, how would you ask her where she was from, what nationality she was, what her name was, and say good bye? What might she say to you? Practice saying the conversation:

- ཀ    ཁྱེད་རང་གཞིན་པོ་ཡིན་པ།  
ཁ    ང་ཐོད་ནས་ཡིན།  
ཀ    ཁྱེད་རང་མི་རིགས་ག་རེ་ཡིན་པ།  
ཁ    ང་ཐོད་རིགས་ཡིན།  
ཀ    ཁྱེད་རང་གི་མཚན་ལ་ག་རེ་ཞུ་གི་ཡོད།  
ཁ    ངའི་མིང་ལ་པ་སངས་ཟེར་གྱི་ཡོད།  
ཀ    ག་ལེ་བཞུགས་ཡུ།  
ཁ    ག་ལེ་ཕེབས་ཡུ།

## LESSON SEVEN

A. Fill in the blanks for the following sentences:

1. ངའི་མིང་ལ་ཉི་མ་ ཟེར་གྱི་ཡོད།
2. ང་ལྟ་ས་ནས་ཡིན།
3. ངར་ཙོ་ཙོ་གཅིག་ཡོད།
4. འདི་རྒྱལ་བཀྲག་རེད།
5. འདི་ངའི་རྒྱལ་བཀྲག་རེད།
6. ངའི་ནང་ལ་རྒྱལ་བཀྲག་གསུམ་ཡོག་རེད།

B. Answer the following questions:

1. བྱེད་རང་གི་ནང་ལ་མི་ག་ཚོད་ཡོད།  
 ངའི་ནང་ལ་མི་ག་སུམ་ཡོད།
2. མི་སུ་སུ་ཡོད།  
 ངའི་ཕུ་ལགས་དང་། ཨ་མ་ལགས། ང་བཅས་ཡོད།
3. བྱེད་རང་ལོ་ག་ཚོད་ཡིན་པ།  
 ང་ལོ་ཉི་ལྷ་ཐམ་པ་ཡིན།

C. Correct the following sentences:

- |                                     |                             |
|-------------------------------------|-----------------------------|
| 1. ཁོང་ལ་དེ་བ་བཞི་ཡོད། ཡོག་རེད། or  | ངར་དེ་བ་བཞི་ཡོད།            |
| 2. ང་བྱ་མོ་རེད། ཡིན། or             | ཁོང་བྱ་མོ་རེད།              |
| 3. ངར་ཞ་སྒྲུག་གཅིག་ཡོག་རེད། ཡོད། or | ཁོང་ལ་ཞ་སྒྲུག་གཅིག་ཡོག་རེད། |
| 4. ཁོང་ལོ་བཅུ་ཡིན། རེད། or          | ང་ལོ་བཅུ་ཡིན།               |

D. Form the types of question listed below to fit the answers given:

1. ཁོང་རི་ཕིན་ནས་རེད།  
 a. yes/no ཁོང་རི་ཕིན་ནས་རེད་པས།

- |                      |                                      |
|----------------------|--------------------------------------|
| b. content           | ཁོང་ག་ནས་རེད།                        |
| c. either/or         | ཁོང་འི་ཕུ་ནས་རེད། དབྱུག་ཇི་ནས་རེད།   |
| 2. ང་ལྟ་བུ་གཉིས་ཡིན། |                                      |
| a. yes/no            | བྱིད་རང་ལྟ་བུ་གཉིས་ཡིན་པས།           |
| b. content           | བྱིད་རང་ལྟ་ག་ཚོད་རེད།                |
| c. either/or         | བྱིད་རང་ལྟ་བུ་གཉིས་རེད། བུ་གསུམ་རེད། |

## LESSON EIGHT

A. Using the model sentence below, how would you express the following sentences in Tibetan?

- |                                     |                                 |
|-------------------------------------|---------------------------------|
| 1. I am a farmer.                   | ང་ཞིང་པ་ཡིན།                    |
| 2. His younger sister is a student. | ཁོང་གི་འོག་མ་གྱི་མོ་སྟོན་པ་ཡིན། |
| 3. Are you a businessman?           | ཁྱེད་རང་ཚོང་པ་ཡིན་པས།           |

B. Fill in the blanks with  $\frac{a}{b}$  or  $\frac{b}{a}$  or  $\frac{a}{a}$

1. ཁོང་ལྟ་ས་ནས་ཟིན།
2. ང་སློབ་ཁང་ནང་ལ་སློབ་སྦྱོང་བྱེད་གྱི་ཡོད།
3. ཁོང་སྒྲན་ཁང་ལ་ཕྱིན་པ་ཟིན།
4. བྱིད་རང་ལ་དེ་ལ་ག་ཚོད་ཡོད།
5. ང་ཨ་མེ་དེ་ག་ནས་ཡིན།

C. Change the plain speech forms to the polite (honorific) forms:

1. རང་ལས་ཀ་ག་རེ་བྱེད་ཀྱི་ཡོད།  
བྱེད་རང་ཕྱག་ལས་ག་རེ་གནང་གི་ཡོད།
2. རང་གི་མིང་ལ་ག་རེ་བྱེད་ཀྱི་ཡོད།

ཁྱེད་རང་གི་མཚན་ལ་ག་རེ་ཞུ་གི་ཡོད།

3. རང་ག་པར་འགྲོ་ཀ

དེ་རིང་ག་པར་ཐད་ཀ

4. རང་ག་པར་ཕྱིན་པ།

ཁྱེད་རང་ག་པར་ཐད་པ།

## LESSON NINE

A. Draw the correct time on the clocks below:

1. ཚུ་ཚོད་དྲུག་དང་ཕྱེད་ཀ་ཉག་ཉག་རེད་ཤག  
exactly 6:30 (exactly half past six)

2. ཚུ་ཚོད་བདུན་པ་ཡོལ་ནས་སྐར་མ་ཉི་ཤུ་རེད།  
7:20 (twenty past seven)

3. ཚུ་ཚོད་བརྒྱ་གཅིག་ཟེན་པར་སྐར་མ་བདུན་འདུག  
10:53 (seven minutes to eleven)

4. ཚུ་ཚོད་གཉིས་དང་ཕྱེད་ཀ་ཡོལ་ནས་སྐར་མ་བརྒྱ་རེད།  
2:40 (ten minutes past half past two)

B. Write the correct times for the clocks below:

1. ཚུ་ཚོད་གསུམ་པ་ཡོལ་ནས་སྐར་མ་བརྒྱ་རེད།

2. ཚུ་ཚོད་དྲུག་པ་ཟེན་པར་སྐར་མ་བཅོ་ལྔ་འདུག

3. ཚུ་ཚོད་བརྒྱ་པ་ཉག་ཉག་རེད་ཤག

4. ཚུ་ཚོད་བརྒྱ་གཉིས་དང་ཕྱེད་ཀ་ཟེན་པར་སྐར་མ་གསུམ་འདུག

## LESSON TEN



A. Use the following adjectives to make sentences in which the adjectives are intensive ('completely', 'extremely'); use both གྱིང་ and ཞི་བྱ་གས་.

1. ཡག་པོ་                      མི་དེ་ཡག་པོ་ཞི་བྱ་གས་འདུག
2. ཞིམ་པོ་                      ཤ་འབྲས་ཞིམ་པོ་ཞི་བྱ་གས་འདུག
3. གསར་པ་                      མོ་ཁ་འདི་གསར་པ་གསར་རྒྱང་རེད།
4. ཚ་པོ་                      ཡ་ཙཱ། ཁ་འདི་ཚ་པོ་ཚ་རྒྱང་རེད་ཤག

B. Match the following noun or verb roots with the formative suffix; write the meaning after the word.

	Suffix	Tibetan word	English meaning
གྲོགས་	པོ་	<u>གྲོགས་མོ་</u>	<u>female friend</u>
བོད་	མོ་	<u>བོད་པ་</u>	<u>Tibetan person</u>
ཚ་	པ་	<u>ཚ་པོ་</u>	<u>hot</u>
གྲང་	མོ་	<u>གྲང་མོ་</u>	<u>cold</u>
དགའ་	བ་	<u>དགའ་བོ་</u>	<u>to like</u>
མགྱུགས་		<u>མགྱུགས་པོ་</u>	<u>quickly</u>
ཞིམ་		<u>ཞིམ་པོ་</u>	<u>tasty, delicious</u>
བཟོ་		<u>བཟོ་པ་</u>	<u>factory worker</u>

ཅུམ་པ་ཤོར་བ

སྒྲིན་བོད་གངས་ཅན་གྱི་ཁིང་ནང་ཡོངས་སུ་གྲགས་པའི་མདོ་ཁམས་སྐད་ཤོགས་སུ་བཀྲ་ཤིས་ཟེར་བའི་  
 ལུང་པ་ཞིག་ཡོད། ལུང་པ་དེ་ཡི་ནང་སྒྲུང་དང་རུས་སྒྲུལ། རི་བོང་གསུམ་གྲགས་པོ་བྱས་ཏེ་མཉམ་འགྲོ་  
 མཉམ་སྒྲིང་དང་། ཞོ་ཚྭ་གསུམ་བཀྲ་ཤིས་ལུང་པའི་ནང་འཚོ་བ་བསྐྱེལ་ནས་སྒྲིང་གི་ཡོད་པ་མ་ཟད།  
 ཡན་ཚུན་མཐུན་ལམ་ཡང་བཟང་པོ་ཡོད། ཉིན་གཅིག་ཞོ་ཚྭ་གསུམ་ཆམ་ཆམ་ཞིག་ལ་འགྲོ་སྐབས། ཅུམ་  
 པ་ཅུམ་ཁྲག་གང་བརྟེན་པ་རེད། སྐབས་དེར་རི་བོང་གིས་སེམས་ནང་། ཅུམ་པ་ཅུམ་ཁྲག་གང་དེང་  
 རང་གིས་ཟེ་ཐུབ་པ་བྱེད་དགོས་དུས་ནས། གྲགས་པོ་ཚྭ་ང་ཚྭ་གསུམ་ཆང་འཐུང་ནས་སུ་སྒྲིན་ལ་ར་  
 བཟེ་མིན་ལྟ་གི་ཡིན། ར་བཟེ་བ་སྒྲིན་ཤོས་དེ་ལ་ཅུམ་པ་འདི་ཆང་མ་ཐོབ་པ་བྱེད་གི་ཡིན་ཞེས་ལའ།  
 རུས་སྒྲུལ་གྱིས་འཇི་དེ་འདྲ་ཡིན་པ་ན་ང་ནི་ཆང་ཐོར་པ་གང་འཐུང་བ་དང་ལམ་སེང་ར་བཟེ་གི་ཡོད་  
 ལའ། དེ་ནས་རི་བོང་གིས་ང་ནི་ཆང་གི་དྲི་མ་སྒྲུམ་པ་ཅུམ་གྱིས་ར་བཟེ་གི་ཡོད་ལའ། སྒྲུང་དེ་ནི་ཡར་  
 ཅུམ་ཚུར་ཅུམ་འགྲོ་བཞིན་སྒྲིང་པ་ལས་སྐད་ཆ་མ་བཤད་པས། རི་བོང་གིས་སྒྲུང་ཁྱོད་རང་ག་འདྲ་ཡོད་  
 ཅེས་དྲིས་པར། སྒྲུང་གིས་ད་ཁྱོད་གཉིས་ཀྱིས་ཆང་གི་སྒྲོར་བཤད་པ་ཅུམ་ནས་ང་ནི་ཐད་དེ་བཟེ་སོང་།  
 ཞེས་ལའ་པས་སྒྲུང་ལ་ཐོབ་པར། ཡང་རི་བོང་གིས་དེ་ཅུམ་གྱིས་ཅུམ་པ་ཐོབ་ཏེ་འཁྱེར་མི་ཚྭ་ང་ཚྭ་  
 གསུམ་ལོ་ཆེ་བ་སུ་ཡིན་ལྟ་གི་ཡིན། རུས་ཅང་ལོ་ཆེ་བ་སུ་ཡིན་ཡང་དེ་ལ་ཅུམ་པ་ཐོབ་པ་བྱེད་གི་ཡིན།  
 དེ་ལྟར་ལའ་པ་དང་རུས་སྒྲུལ་གྱིས་སྒྲིས་པ། བདག་ནི་འདྲི་ལོ་ལོ་བརྒྱ་ཐམ་པ་ཉག་ཉག་ཡིན་ཟེར། རི་  
 བོང་གིས་བདག་ནི་ལོ་ངོ་སྒྲོང་ཐམ་པ་ཉག་ཉག་ཡིན་ལའ། དེའི་སྐབས་སྒྲུང་གིས་མིག་ཆུ་གཏོང་བཞིན།  
 ཡ་ཙེ་འདྲི་འདྲའི་སེམས་སྒྱོ་བ་དང་སྐྱག་བཟུལ་ཆེ་བ་ལ་ཟེར་ནས་རུས་པར། རི་བོང་གིས་སྒྲུང་ཁྱོད་རང་  
 ལ་ག་རེ་བྱས་སོང་། ཞེས་སྐད་ཆ་དྲི་སྐབས། སྒྲུང་གིས་བདག་གི་བུ་རྒྱུང་བ་དེ་རུས་སྒྲུལ་དང་ལོ་འདྲ་ཡིན་  
 པ་དང་། བུ་ཆེ་བ་དེ་རི་བོང་ཁྱོད་རང་དང་ལོ་འདྲ་ཡིན། འོན་ཀྱང་ད་ཆ་ཁོ་གཉིས་ཀ་ཆེ་ལས་འདས་ཟིན་  
 པས་བདག་སེམས་སྒྱོ་ནས་སྐྱག་བཟུལ་ཆེ་བ་ལ་ཞེས་རང་དབང་མེད་པར་དུ་གྲོལ་བྱུང་། ཞེས་ལའ་པས་  
 སྐད་ཆ་དེའི་གྲགས་ལས་ལོ་ཆེ་བ་དེ་སྒྲུང་ཁོ་རང་ཡིན་པ་གསལ་པོར་བཞུན་པས་ཅུམ་པ་ཅུམ་ཁྲག་གང་དེ་  
 སྒྲུང་ལ་ཐོབ་པས་མཐར་རི་བོང་གིས་ཐུབས་ཤེས་གང་བཏོན་ཡང་མ་བྱུང་བར་ཅུམ་པ་དེ་གཞན་ལ་གྲོལ་  
 བ་རེད། དེ་འདྲ་སོང་ཅང་ཁོ་རང་གསུམ་ཡང་དགྲ་རུ་འགྱུར། བྱུ་ལ་འདྲི་ད་རུམས་བྱས་པ་ཡིས།  
 གྲགས་པོ་རུམས་ཀྱང་དགྲ་རུ་འགྱུར། དེ་བཞིན་མི་དགེ་བསྐྱབ་ན་ནི། དཔྱུལ་བར་ལྷུང་བྱུ་སྒྲོས་མི་དགོས།

## LESSON ELEVEN

A. Answer the following questions in Tibetan using the new words you have learned:

1. What time do you get up in the morning? ང་ཚུ་ཚེད་བདུན་པར་ལང་གི་ཡིད།
2. Then what do you do? དེ་ནས་གདོང་དང་སོ་ལུ་གི་ཡིད།
3. What time do you eat lunch? ང་ཉིན་དགའ་ཁ་ལག་ཚུ་ཚེད་དང་  
ཕྱི་ཐེ་གི་ཡིད།
4. After you eat, what do you do? ཁ་ལག་བཟས་ཅས་ངའ་གསོ་དྲག་  
ཅམ་རྒྱག་གི་ཡིད།
5. What time do you go to sleep at night? དགོང་དག་ཚུ་ཚེད་བརྩ་པར་ཉལ་གྱི་  
ཡིད།

B. Fill in the blanks with the words and phrases provided:

1. ང་ཞོགས་པ་ཚུ་ཚེད་བརྩ་ད་པར་ལང་གི་ཡིད།
2. ལངས་ནས་སོ་ལུ་གི་ཡིད།
3. དེ་ནས་ཁ་ལག་ཟ་གི་ཡིད།
4. དགོང་དག་ཚུ་ཚེད་བརྩ་ད་པར་ཉལ་གྱི་ཡིད།
5. ཞོགས་པ་ཚུ་ཚེད་ལྷ་པར་ལང་གི་ཡིད།

C. Write appropriate sentences for each of the following signs:

1. ལྷ་སའི་སྤྱག་ཁང་གཟུང་སྤྱོད་པ་དང་གཟུང་ཉི་མར་སྤྱོད་ཀྱི་རེད། གཟུང་ཁྱེ་བ་ནས་གཟུང་པ་  
སངས་བར་དུ་ཉིན་གུང་ཚུ་ཚེད་དང་ཕོ་ཅས་ཚུ་ཚེད་ལྷ་པ་བར་དུ་སྤྱོད་ཀྱི་རེད།
2. ཉི་མ་བུའི་ཟ་ཁང་གཟུང་སྤྱོད་པ་དང་གཟུང་ཉི་མ་དགོང་དག་ཚུ་ཚེད་བརྩ་གཅིག་བར་སྤྱོད་  
གི་རེད།
3. ཚེ་རིང་གི་ཚོང་ཁང་དགོང་དག་རེ་བཞིན་སྤྱོད་གི་མ་རེད།

## LESSON TWELVE

A. Write down the weekday, date and month of the following dates:

1. Tuesday, January 3rd      གླིང་པ་དང་པོའི་ཆེས་པ་གསུམ། གཟའ་མིག་དམར་རེད།
2. Thursday, June 16th      གླིང་དྲུག་པའི་ཆེས་པ་བརྒྱ་དྲུག་ གཟའ་ལུང་གུ་རེད།
3. Saturday, April 28th      གླིང་བཞི་པའི་ཆེས་ཉི་ཤུ་ཅ་བརྒྱད། གཟའ་ཟླ་ན་པ་རེད།

B. By looking at the calendar, answer the following questions if:

དེ་རིང་གླིང་པ་དང་པོའི་ཆེས་པ་དགུ་རེད། གཟའ་མིག་དམར་རེད།

1. ཁ་ས་ཆེས་པ་ག་ཚེད་རེད།  
    ཁ་ས་ཆེས་པ་བརྒྱད་རེད།
2. སང་ཉིན་ཆེས་པ་ག་ཚེད་རེད།  
    སང་ཉིན་ཆེས་པ་བརྒྱ་རེད།  
    གཟའ་ག་རེ་རེད།  
    གཟའ་ལྷག་པ་རེད།
3. གནངས་ཉིན་ཀ་ཆེས་པ་ག་ཚེད་རེད།  
    གནངས་ཉིན་ཀ་ཆེས་པ་བརྒྱ་གཅིག་རེད།
4. ཁ་ཉིན་མ་གཟའ་ག་རེ་རེད།  
    གཟའ་ཉི་མ་རེད།

## LESSON THIRTEEN

A. Using the following words, form sentences with གློད་

- |                   |                                   |
|-------------------|-----------------------------------|
| 1. eat tsampa     | ང་རྩམ་པ་བྲུང་།                    |
| 2. go to Nepal    | ང་བལ་ཡུལ་ལ་འགྲོ་སྟོང་།            |
| 3. study Tibetan  | ང་བོད་སྐད་སློབ་སྦྱང་བྱེད་སྟོང་།   |
| 4. write a letter | བྲིད་རང་ཁོང་ལ་ཡི་གེ་འབྲི་སྟོང་ངས། |

B. Fill in the blanks using the following verbs and write the English meaning after the sentence:

- |   |   |
|---|---|
| 1. ཁོང་རྩམ་པ་བྲུག་ཡོད་ཅིང་།                           | He is eating tsampa   |
| 2. ང་སློབ་སྦྱང་བྱེད་ཀྱི་ཡོད།                          | I am studying   |
| 3. བྲིད་རང་སློབ་བརྒྱུ་ག་རེ་བཞུ་གི་ཡིན།                | What movie will you see?                                      |
| 4. ང་(ངའི་)ཨ་མ་ལགས་ལ་ཡི་གེ་གཅིག་འབྲི་རྒྱུ་ཅི་སྟེ་ཡོད། | I am planning to/getting ready to write a letter to my mother |
| 5. ང་བོད་ལ་འགྲོ་མ་སྟོང་།                              | I have never been to Tibet                                    |
| 6. ང་གདོང་ལ་བྲི་གི་ཡོད།                               | I am washing my face (or I wash my face)                      |

C. Change the form of the sentences according to the time indicated in parenthesis:

- |   |                  |
|---|------------------|
| 1. ང་ཨ་མེ་རི་ཀར་འགྲོ་གི་ཡིན།                | (will go)        |
| 2. ང་སློབ་བརྒྱུ་དེ་ལྟ་སྟོང་།                | (have seen)      |
| 3. ཁོང་སློབ་སྦྱང་བྱེད་རྒྱུ་ཅི་སྟེ་ཡོད་ཅིང་། | (plan to study)  |
| 4. ང་རྟག་པར་ཕྱི་ཚེན་བདུན་པར་འཇ་གི་ཡོད།      | (usually get up) |
| 5. ཁོང་གིས་ཡི་གེ་བྲིས་པ་རེད།                | (wrote)          |

D. Use རང་ to change the following sentences to mean 'not too (X)':

- བོད་སྐད་ཁག་པོ་ཞི་བླགས་རང་མི་འདུག
- ལས་ཀ་དེ་ལས་སྒྲ་པོ་རང་ཡོད་མ་རེད།

3. ཁོང་ཡི་གེ་མང་པོ་རང་འབྲི་གི་མི་འདུག
4. ངའི་ནང་ལ་མི་མང་པོ་རང་མེད།
5. མི་དེ་ཡག་པོ་ཞི་དྲགས་རང་མི་འདུག

E. Use ཡག to translate the following sentences from English to Tibetan:

1. འདི་ཇ་འཕུང་ཡག་གི་དཀར་ཡོལ་རེད།
2. ང་ཇ་སྤུབ་མ་འཕུང་ཡག་ལ་དགའ་པོ་ཡོད།
3. ཁོང་སྒྲིག་བརྟན་ལྷ་ཡག་ལ་དགའ་པོ་ཡོག་རེད།
4. འདི་ངའི་གདོང་ལྟུང་ཡག་གི་ཨ་ཙྰ་རེད།

#### LESSON FOURTEEN

A. Fill in the blanks with ཡག, གག or མཁན:

1. ཁོང་ཁ་ལག་བྱ་ཡག་ལ་དགའ་པོ་འདུག
2. ང་སྤུབ་སྤྱང་བྱེད་གག་འགྲོ་གི་ཡིན།
3. ཁོང་བོད་ཡིག་སྤུབ་མཁན་རེད།
4. ང་དེ་བ་གཡར་གག་འགྲོ་མཁན་ཡིན།
5. ཁོང་ལྷ་སར་འགྲོ་མཁན་རེད།
6. ཁོང་ཡི་གེ་འབྲི་ཡག་ལ་དགའ་པོ་ཡོག་རེད།

B. Translate the following sentences:

1. ཁོང་ཁ་ལག་བྱ་གག་འགྲོ་གིས།
2. ང་ཁ་ལག་བཟས་ཚད།
3. ཁོང་ཁ་ལག་བྱ་ཡག་ལ་དགའ་པོ་འདུག
4. ང་ཁ་ལག་བྱ་མཁན་ཡིན།
5. ང་ཁ་ལག་བྱ་གག་འགྲོ་རྩིས་ཡོད།

6. ང་པོ་ད་ཀྱི་སློབ་སྦྱོང་བྱེད་ཡག་ལ་དགའ་པོ་ཡོད།
7. ཁོང་པོ་ད་ཀྱི་སློབ་སྦྱོང་བྱེད་མཁུ་རེད།
8. ཁོང་པོ་ད་ཀྱི་སློབ་སྦྱོང་བྱེད་ཅི་ས་ཡོག་རེད།
9. ང་པོ་ད་ལ་པོ་ད་ཀྱི་སློབ་སྦྱོང་བྱེད་གཞ་འགྲོ་གི་ཡིན།
10. ང་སློབ་སྦྱོང་བྱས་ཆར་སོང་ན། ང་གཉིས་མཉམ་དུ་ཐད་དོ།

C. Fill in the blanks with འདུག བྱང སོང འག

1. ཁོང་གིས་ཁོང་ལ་སྤྱད་སོང་།
2. ཁོང་ཕྱིན་འདུག་གས། ཁོང་ཕྱིན་འག
3. ངས་ཁ་ས་ཁོང་མཐོང་བྱང་།
4. ཁོང་བཞུགས་འདུག་གས། ཁོང་བཞུགས་འག
5. ངར་ཅིད་བྱང་།
6. ཁོང་སླེབས་བྱང་། ཁོང་ཕྱིན་སོང་།

D. Correct the following sentences to match the English translation. If the sentence is correct, there is no need to change it.

- |                               |   |
|-------------------------------|---|
| 1. ཁོང་གིས་(ངར་)གཡར་བྱང་།     | He lent it to me                                      |
| 2. (ཁོང་གིས་)ཁོང་ལ་སྤྱད་སོང་། | It was given to him (I saw the person give it to him) |
| 3. ངར་དེ་བ་གཅིག་གཡར་བྱང་།     | I borrowed a book                                     |
| 4. ཁོང་གིས་ཇ་བཏུངས་འག         | She drank some tea (I can see liquid on her lips)     |
| 5. ཁོང་ཅུ་མ་པ་བཟས་འདུག་གས།    | Did he eat tsampa?                                    |
| or: ཁོང་ཅུ་མ་པ་བཟས་པ་རེད་པས།  |   |

## LESSON FIFTEEN

A. Fill in the blanks with the appropriate polite speech term:

1. ཁོང་གི་མཚན་ལ་ཉི་མ་ཞུ་གི་ཡོག་རེད།
2. བྱིད་རང་ཕུག་ལས་ག་རེ་གནང་གི་ཡོད།
3. ཁོང་གསོལ་ཇ་མཚན་གྱི་རེད།
4. བྱིད་རང་ག་པར་ཐད་པ།
5. ཁོང་ག་པར་བཞགས་གྱི་ཡོག་རེད།
6. བྱིད་རང་སློབ་སྦྱོང་གནང་གི་ཡོད་པས།

C. Make sentences using a main verb and the following subordinate verbs:

1. ཅིས་ ང་ནང་ལ་ཡི་གེ་འབྲི་ཅིས་ཡོད།
2. དགོས་ ང་སང་ཉིད་རི་ཕྱི་ལ་འགྲོ་དགོས་རེད།
3. ཚར་ ངས་ལས་ཀ་བྱས་ཚར།
4. གློང་ ང་ཅུམ་པ་བ་མ་གློང་།

## LESSON SIXTEEN

(Practice work in lesson thirteen should be gone over by the student with the teacher or tutor)

## LESSON SEVENTEEN

A. Fill in the blanks with བྱིད་ གྱུག་ བཏང་ or another appropriate verb

- |  |                            |
|--|----------------------------|
| 1. ངས་བྱིད་རང་ལ་ངོ་སྤྲོད་ <u>བྱིད་</u> དགོས། | 'Let me introduce you'     |
| 2. ང་ཁ་པར་ <u>གྱུག་</u> གི་ཡོད།              | 'I am making a phone call' |
| 3. བྱིད་རང་ངལ་གསོ་ཡག་པོ་ <u>གྱུག་</u> དང་།   | '(You) take a rest'        |



- |                                  |                                |
|----------------------------------|--------------------------------|
| 4. ཇའི་ནང་ལ་ཚུ་ཉིག་ཙམ་བྱུག་དགོས། | 'Put a little salt in the tea' |
| 5. ངས་ཕྱི་མ་བྱེད་དགོས།           | 'Let me help you'              |
| 6. ང་ལས་ཀ་ག་རེ་བྱེད་དགོས་ཟེད།    | 'What work should I do?'       |

B. Use the following words to creatively form sentences of your own  
(check your sentences with your teacher or tutor)

## LESSON EIGHTEEN

A. Correct the following sentences:

- |                                     |   |
|-------------------------------------|---|
| 1. ང་ཚོའི་སློབ་གྲུར་བོད་པ་གཅིག་ཟེད། | ང་ཚོའི་སློབ་གྲུར་བོད་པ་གཅིག་ལས་ཟེད།<br>ཡོག་མ་ཟེད། |
| 2. ཁོང་ང་ལས་ཆེན་པོ་ཟེད།             | ཁོང་ང་ལས་ཆེ་གི་ཟེད།                               |
| 3. ཚོང་ཁང་ནང་ལ་མི་མང་ཤོས་རང་མི་འདུག | ཚོང་ཁང་ནང་ལ་མི་མང་པོ་རང་མི་འདུག                   |
| 4. གནམ་གཤིས་ཚ་པོ་འགྲོ་གི་ཟེད།       | གནམ་གཤིས་ཚ་རྩ་ཚ་རྩ་འགྲོ་གི་ཟེད།                   |

B. Translate the following sentences into Tibetan:

1. Today's movie is the best.

དེ་རིང་གི་སློབ་བརྒན་ཡག་ཤོས་ཟེད། (ལྟ་མོ་ཆེ་ཤོས་ often used of visual things)

2. On Sunday, there aren't many people in the shop.

གཟུང་ཉི་མར་ཚོང་ཁང་ནང་ལ་མི་མང་པོ་རང་མི་འདུག

3. She is the smallest one in our house.

མོ་རང་ང་ཚོའི་ཁང་པའི་ནང་ནས་གཟུགས་པོ་ཆུང་ཤོས་ཟེད།

4. Tibetan is getting more and more difficult.

བོད་ཡིག་དང་བོད་སྐད་ཁག་རྩ་ཁག་རྩ་འགོ་གི་རེད།

C. Fill in the conversation below with appropriate sentences:

1. a. བྱིད་རང་ག་རེ་གཟེགས་དགོས་ཡོད།  
b. ང་ཉཱ་མོ་གཅིག་ཉཱ་གི་ཡིན།  
  
a. ཉཱ་མོ་སྒྲ་མིན་སྒྲ་ཚོགས་ཡོད།  
b. ཚོས་གཞི་དམར་པོ་འདུག་གས།  
  
a. མེད། ཨ་ནི་ཉཱ་མོ་ཚོས་གཞི་གཞན་དག་ཡོད།  
b. བྱས་ན། ང་ར་ཉཱ་མོ་ཕ་གི་ཅིག་བསྟན་གནང་དང་།
2. a. ཨ་ཅ་ལགས། ལྷམ་གོག་ཡ་གི་བསྟན་རྒྱུ་གས་གནང་།  
b. བྱིད་རང་ཨང་གྲངས་ག་ཚོད་མཚོད་ཀྱི་ཡོད།  
  
a. ང་སུམ་ཅུ་སྟོ་བཅུད་བྱོན་གི་ཡོད།  
b. འདི་གཟེགས་དང་།  
  
a. ཨོཾ། རྒྱུད་དྲགས་ཤག འདི་ལས་ཆེ་བ་འདུག་གས།  
b. དགོངས་དག དེ་ཆེ་ཤོས་རེད།  
  
a. འོ་ན། ང་ཚོང་ཁང་ཕ་གི་ར་ལྷ་གག་འགོ་གི་ཡིན།  
b. ལགས་སོ། བྱིད་རང་ཕ་གི་ར་གཟེགས་གག་ཐད་དང་།

D. Fill in the blanks with an appropriate word:

1. ཚོས་གཞི་དམར་པོ་ལས་མིའདུག
2. ང་ཁོང་ལས་ཆེ་གི་རེད།

3. ང་ཚོའི་ལས་ཁུངས་ལ་བོད་ཟིགས་གཅིག་ལས་ཡོག་མ་རེད།

4. ང་ཁོང་གི་གཟུགས་པོ་ལས་ཁྱང་གི་རེད།

## Appendix II

### A brief look at Tibetan grammar

The following is a general introduction intended to give you further understanding of Tibetan grammar with a few elaborations. This is only intended to be a very brief overview of some major grammatical points.

#### I. Word Order

Word order in Tibetan is very different from the word order in such languages as English, French or Chinese. Sometimes it is a mirror image of the order of such languages and sometimes just a little different as you have noticed throughout this book. Here are some major categories of word order:

##### A. Verb Final

Tibetan is one of the many languages of the world in which clauses are expressed as Subject-Object-Verb (SOV), so the verb and its markings always come last. For example:

- |             |            |             |                       |
|-------------|------------|-------------|-----------------------|
| 1. ཇ་       | བོད་པ་     | ཡིན།        |                       |
| I           | Tibetan    | am          | 'I am Tibetan'        |
| 2. བྱེད་རང་ | གསོལ་པ་    | མཚོད་དང་།   |                       |
| you (hon)   | tea (hon)  | drink (hon) | 'Have some tea (hon)' |
| 3. ཁོང་     | ག་ནས་      | རེད།        |                       |
| he          | from where | is          | 'Where is he from?'   |

##### B. Noun and Modifiers

Nouns are followed by modifiers such as adjectives, demonstrative pronouns, numbers, size, etc.

- |       |        |             |
|-------|--------|-------------|
| 1. ཇ་ | ནག་པོ་ |             |
| tea   | black  | 'black tea' |

2.	མེ་དྲུག་	དམར་པོ་	གཅིག		
	flower	red	one		'a red flower'
3.	བུ་མོ་	ཆུང་ཆུང་	སྐྱིང་ཇེ་པོ་	དེ	
	girl	small	cute	that	'that cute little girl'
4.	སྤྱོད་	དཀར་པོ་	ཆེན་པོ་	བཞི་པོ་	དེ་ཚོ་
	ball	white	big	four	those
					'those four big, white balls'

### C. Postpositional

Tibetan uses case markers to fill many different semantic roles; some of these are postpositions (rather than prepositions because they follow the head of the phrase rather than precede it) that show location in some way.

- Two of the most common ones are the ablative and locative markers which indicate 'from' and 'to':

a.	ལྷ་ས་	ནས	
	Lhasa	from	'from Lhasa'
b.	བོད་	ལ	
	Tibet	to	'to Tibet'

- Postpositions which function like prepositions do in English, are possessed by the head of the phrase. For example, in the phrase 'beside the house', 'the house' is the head; in Tibetan this would be expressed as 'the house's beside':

a.	ཁང་པ་	འི་	འགྲིམ་ལ	
	house	genitive	beside	'beside the house' ('the house's beside')
b.	ཁང་པ་	འི་	ནང་ལ	
	house	genitive	in	'in the house' ('the house's inside')

c. ཇ	འི	གྱི་བ་ལ	
I	genitive	behind	'behind me' ('my behind')

3. In comparisons the comparative marker (like 'than' in English) comes after the noun it compares something with:

a. ཁོང་	ཇ་	ལས་	རིང་	གི་འདྲག	
3 sg	1 sg	comp	tall	is	'He is taller than me'
b. ཇ་	ཁོང་	ལས་	རིང་	གི་ཡོད།	
1 sg	3 sg	comp	tall	is	'I am taller than him'

## II. Case Marking

As already mentioned, case markers in Tibetan are indicated by suffixes postposed to the head. Such languages as English also have cases, but use strategies other than case markers to indicate them. First, consider the few English examples below:

1. Instrumental case: 'She opened the door with the key'
2. Agent: 'He hit him'
3. Patient: 'He hit him'
4. Object: 'She gave it to him'

Each sentence carries a certain semantic sense that can be expressed in any language. Some of the main cases in Tibetan are listed below:

- A. Instrumental case, most often expressed as 'by' or 'with' in English, is marked by གིས་ གྱིས་ གྱེས་ ས་ and ཡིས་ in Written Tibetan. In Lhasa, these are all pronounced as [ki] when following consonants; when they follow vowels, [a] --> [ɛ], [o] --> [ø] and [u] --> [ʏ].

1. མོ་རང་གི་དེ་ལྗེ་མིག་གིས་ཕྱེ་གི་རེད། 'She opened the door with a key'
2. ཁོང་གིས་ཁོང་ལ་དེ་བ་གིས་གཞུས་སོང་། 'He hit him with a book'

- B. Subjects are marked in Tibetan in several ways: if the sentence contains an active and perfect verb, then the subject must be marked in the 'ergative' case (which uses the instrumental marker); if the sentence contains an active verb and imperfect verb, the ergative

marker is optional (depending on the emphasis desired); if the sentence contains a verb that is not 'active' in that there is no intentional agent, then the subject is marked by the 'absolutive' case (which is zero). Look at the following examples:

- |    |        |                 |       |        |         |                           |
|----|--------|-----------------|-------|--------|---------|---------------------------|
| 1. | ཁོང་   | <u>གིས་</u>     | ཁ་ལག་ | བཟས་   | པ་རེད།  |                           |
|    | he     | <u>ergative</u> | food  | ate    | past    | 'He ate'                  |
|    |        |                 |       |        |         |                           |
| 2. | ཁོང་   | <u>གིས་</u>     | ཇ་    | བདུངས་ | པ་རེད།  |                           |
|    | he     | <u>ergative</u> | tea   | drank  | past    | 'He drank some tea'       |
|    |        |                 |       |        |         |                           |
| 3. | ཁོང་   |                 | ཇ་    | ལུག་   | གི་རེད། |                           |
|    | he     | absolutive      | tea   | drink  | future  | 'He will drink some tea'  |
|    |        |                 |       |        |         |                           |
| 4. | ང་     | ཐོག་གའི་སྒང་    | ནས་   | བྲགས་  | པ་རེད།  |                           |
|    | I abs. | top's on        | from  | fell   | past    | 'I fell from the rooftop' |

### C. Directionality

In Tibetan, the direction of the action is not always indicated in the word itself, but also marked in the grammar and syntax. This direction is seen in the choice of auxiliary verb, adverbs, as well as in the use of the ergative and ablative cases (the 'source' of the action), the locative case (the 'goal' of the action). So, while English has pairs of words such as 'borrow/lend', 'teach/learn', 'give/take', etc., Tibetan often uses has one word in combination with a directional vector to express such ideas.

#### 1. གྱུང་/སྤྱང་

In perfective sentences, གྱུང་/སྤྱང་ can indicate whether the action is directed towards the speaker (speaker is goal) or away from the speaker (speaker is source)<sup>100</sup>:

<sup>100</sup> There are other meanings that གྱུང་/སྤྱང་ express, but the examples given here are chosen to show their directional qualities.

a. ངས་བརླག་སྟངས།	'I lost it'
b. ངར་རྟོན་བྱང་།	'I found it'
c. ངས་བརྗེད་སྟངས།	'I forgot'
d. ངས་དྲན་བྱང་།	'I remembered'
e. ཁོང་ཕྱིན་སྟངས།	'He left' (from where I am)
f. ཁོང་ཕེབས་བྱང་།	'He came' (to where I am)

## 2. ཡར་ཕྱིན་ཕྱིན་པ་

ཡར་ཕྱིན་ཕྱིན་པ་ are directionals that mean 'hither' and 'thither' or 'back' and 'forth'. Oftentimes, these appear as prefixes to the verb to indicate whether the direction is going towards or away from the speaker. In the following example, I was asked where I was going. I replied 'I have a class'. Then I was asked to clarify whether I was teaching a class or listening to a class. The neutral word used for 'teaching/learning' is 'to lead' ('leading or being led')<sup>101</sup>:

a. བྱིད་རང་ཡར་ཕྱིན་པ། ཕྱིན་པ།	'Are you teaching or learning?'
b. ངར་ཕྱིན་པ། བྱིད་པ།	'I am learning'

## 3. The ergative, ablative and locative cases

The final strategy (discussed in this paper) for conveying direction in Tibetan is through the use of case markers to indicate either source (ergative and absolutive) or goal (locative).<sup>102</sup> The examples below show the ergative and locative cases working together with the auxiliaries བྱང་/སྟངས་. Notice that the word for 'to borrow' and 'to lend' is the same; the direction is indicated by the auxiliaries and/or case markers chosen:

<sup>101</sup> This is not to suggest that Tibetan does not have words to express 'teach' and 'learn', but that one way of expressing such concepts is through the use of these directionals. There are other examples, such as 'give/take': ཡར་ཕྱིན་པ་/ཕྱིན་པ་.

<sup>102</sup> There are sentences in which a participant can be both the source and goal (such as reciprocal sentences), but such constructions are not discussed here.



1. ཁྱེད་ གིས་ ང་ ར་ དེ་བ་གཅིག་ གཡར་ གུང་།  
 he erg I loc book one lend past 'He lent a book  
 to me'
2. ང་ས་ ཁྱེད་ལ་ དེ་བ་གཅིག་ གཡར་ བ་ཡིན། 'I lent a book to  
 I erg he loc book one lend past him'
3. ང་ས་ དཔེ་མཛོད་ཁང་ནས་ དེ་བ་གཅིག་ གཡར་ བ་ཡིན།  
 I erg library abl book one lend past  
 'I borrowed a book from the library'
4. ཁྱེད་ གིས་ ཁྱེད་ལ་ དེ་བ་གཅིག་ གཡར་ སྤང་།  
 he erg he loc book one borrow past 'He lent a book  
 to him' (I saw  
 it)

### III. Characteristics of the verb

Verbs and auxiliary verbs in Tibetan are marked, among other things, for intentionality, causality, and evidentiality. The manner in which these different categories intersect is very interesting and somewhat complex; in the following section, we will give very brief examples of each of these categories.

It is important to understand that, in Tibetan, assumptions about another person's intention, cognitive awareness or emotive state are rarely made. Thus, while in English a sentence like 'He thinks I am going' is perfectly acceptable, in Tibetan there must be some verbal caveat that would indicate something like '*I think/it appears/he said/etc.* he thinks I am going'. The reason for this is that Lhasa Tibetan grammar does not allow one to make presumptions about what is in *another* person's mind or emotions. Apart from contexts that would involve joking, reminding, or accusing, second person statements are rarely made. Third person statements about an event include (in grammatical choices) how the speaker knows the statement he is making is true (i.e., He is witnessing or has witnessed the event, he thinks it is true, he is inferring it is true, etc.).

Such interesting concepts allow for the complex interrelations of the categories with other grammatical considerations (for example, intentional verb ending versus unintentional verb ending, ergative

subject; ergative subject can mean the difference between 'I did (it) on purpose' and 'I did (it) but not on purpose'.

#### A. Intentionality

Intentionality is a category that is indicated on most first person statements and second person interrogatives. The verb endings གི་ཡིན། and ས་ཡིན། are the most intentional; in the perfect form, ས་ཡིན། is the most actual an event can be since it is not only completed, but it was intended by the speaker. When གི་རེད། and ས་རེད། are used with first person, it means that the action will be and was unintentional. Appropriate verb forms must be chosen to coincide with the auxiliary forms.

1a.	ང་	ཐོག་གཞི་སྒང་	ནས་	བྱས་	ས་རེད།	
	I	top's on	from	fell	pft	'I fell off the roof' (unintentional)
1b.	ངས་	ཐོག་གཞི་སྒང་	ནས་	མཛོངས་	ས་ཡིན།	
	I.erg	top's on	from	jump	pft	'I jumped from the roof' (intentional)
2a.	ངས་	ཁོའི་མིང་	བརྟེན་	གི་རེད།		
	I.erg	his name	forgot	imperfect		'I will forget his name' (i.e if I don't write it down)
But not:						
*2b.	ངས་	ཁོའི་མིང་	བརྟེན་	གི་ཡིན།		
	I.erg	his name	forgot	imperfect		*'I will forget his name' (intentional)

#### B. Causality

Causative verbs are those verbs which have an agent, intentional or unintentional, expressed. English shows causality explicitly in such sentences as 'He made the cup break' or implicitly in such sentences as 'He broke the cup'. Tibetan shows causality in the phonological form

of verbs as well as the presence or absence of the ergative marker. Causative verbs that begin with stops are unaspirated and non-causative verbs are aspirated. If the verb begins with a nasal (m, ŋ, or ŋ) or lateral (l), causative verbs are high tone and non-causative are low tone<sup>103</sup>.

1a.	ངས་	ཕུ་	བསྐྱེལ་	པ་ཡིན།	
	I.erg	water	boil	pft.intentional	'I boiled the water' (causative, intentional)
1b.	ཕུ་	ལྷོལ་	པ་རེད།		
		water	boil	pft	'The water boiled' (non-causative)
2a.	ཕྱི་ར་པ་	ཆུག་	པ་རེད།		
		cup	broke	pft	'The cup broke' (non-causative)
2b.	ངས་	ཕྱི་ར་པ་	བཅག་	སྤང་།	
	I.erg	cup	broke	pft (evi)	'I broke the cup (causative, unintentional, evidential)
2c.	ངས་	ཕྱི་ར་པ་	བཅག་	པ་ཡིན།	
	I.erg	cup	broke	pft.	'I broke the cup (causative, intentional)

### C. Evidentiality

In Lhasa Tibetan, there is a persistent tendency to indicate the speaker's relationship to the proposition he is stating whether by subjective certainty or by the source and reliability of his knowledge. One of the ways this is expressed is through a category of auxiliary verbs which relate the speaker to the event he is witnessing. There are three evidentials that indicate that the speaker has a perceptual experience relative to the proposition. They are<sup>104</sup>:

འདྲུག་ marks events which indicates some knowledge that is based on personal perception of an event or that the

<sup>103</sup> This is almost always true.

<sup>104</sup> There are other functions of these markers; this section simply covers the evidential functions.

speaker is observing concurrent to the time of the utterance; also marks new information.

སྟོང་ marks completed events which the speaker saw the process and the result.

ཤག marks completed events of which the speaker saw the results and, based on that, made an inference as to what happened.

- |    |      |      |      |     |       |              |      |  |
|----|------|------|------|-----|-------|--------------|------|--|
| 1. | ཁོང་ | གིས་ | ཁོང་ | ལ་  | གཞུས་ | པ་           | རེད། |  |
|    | 3rd  | erg  | 3rd  | loc | hit   | past         |      | 'He hit him' (no comment; factive)   |
| 2. | ཁོང་ | གིས་ | ཁོང་ | ལ་  | གཞུ་  | གི་ཡོད་      | རེད། |  |
|    | 3rd  | erg  | 3rd  | loc | hit   | impft        |      | 'He is hitting him' (knowledge of event accessible to more than the speaker)   |
| 3. | ཁོང་ | གིས་ | ཁོང་ | ལ་  | གཞུ་  | གི་འདུག      |      |  |
|    | 3rd  | erg  | 3rd  | loc | hit   | impft.evi    |      | 'He is hitting him' (the speaker can see them now)   |
| 4. | ཁོང་ | གིས་ | ཁོང་ | ལ་  | གཞུས་ | <u>སྟོང་</u> |      |  |
|    | 3rd  | erg  | 3rd  | loc | hit   | pft.evi      |      | 'He hit him' (the speaker saw him do it)   |
| 5. | ཁོང་ | གིས་ | ཁོང་ | ལ་  | གཞུས་ | <u>ཤག</u>    |      |  |
|    | 3rd  | erg  | 3rd  | loc | hit   | pft.evi      |      | 'He hit him' (for example, he is crying and one is standing over him looking vindictive, the speaker surmises what happened) |

#### IV. Tense and Aspect

In this textbook we have not spent much time on explaining how tense and aspect intersect in Tibetan. While we cannot go into a lot of detail, it is important to remember that there is no *absolute* tense in Tibetan in the sense that there is in English. In Tibetan, the tense of the embedded

clauses is subordinated to the tense of the main clause. Thus a sentence in English like 'When I went to your house yesterday, you were not home' would be expressed in Tibetan as 'Yesterday, when I go to your house, you *are* not home' (ཁ་སང་ཁྱེད་རང་ནང་ལ་འགྲོ་དུས་ཁྱེད་རང་གཞན་མི་འདུག). Additionally, while 'tense' refers to time, 'aspect' refers to kinds of time; that is, time internal to tense. So a verb like 'to work' includes 'worked', 'was working', 'finished working', etc. which are aspectually different forms of past tense.

#### IV. Person Marking

The final section of this brief overview is a look at how persons are marked in Lhasa Tibetan. Tibetan is part of a small group of languages located mostly in the Himalaya region which mark persons in a unique way. Austin Hale first coined the term 'conjunct/disjunct' to account for this (Hale, Austin. Person markers: finite conjunct and disjunct verb forms in Newari. In *Papers in South-East Asian Linguistics*, Canberra: Australian National University, 7:95-106). Others have called them 'type 1/type 2' verbs or 'ego/non-ego' verbs, etc.

##### A. A chart of simple sentences

	Declarative	Interrogative
Conjunct ego	ཡིན། (1st) ཡོད།	ཡིན་པས། (2d) ཡོད་པས།
Disjunct non-ego	མེད། (2d, 3d) ཡོག་མེད།	མེད་པས། (1st, 3d) ཡོག་མེད་པས།

- B. Sentences with embedded clauses are more complex and at first difficult to master. Because this textbook covered very few complex sentences, we will provide a brief explanation of such with examples below.

It is easiest to view embedded sentences as complete clauses within a frame. For these examples, we will use the frame of the verb 'to say'<sup>105</sup>. In English, this comes at the beginning of a sentence as in '[[He said] [he is coming]]'. In Tibetan however, the frame surrounds the embedded clause so it looks like: '[I/he.erg] [I/he coming is/am] said]'. But, while the pronoun 'he' is ambiguous in English, it is not in Tibetan because of the person marking. Look at the following

<sup>105</sup> These constructions are also true of verbs such as 'to think', 'to see', etc.

sentences (pronouns are single or double underlined to show the same or different referents):

1. ཁྱེད་གིས་ ཁྱེད་ ཡོང་གི་ཡིན་ ཟེར་ ལའ་ པ་ རེད།  
he erg he come impft rpt say pft 'He said he is coming'
2. ཁྱེད་ གིས་ ཁྱེད་ ཡོང་གི་ རེད་ ཟེར་ ལའ་ པ་ རེད།  
he erg he come impft rpt say pft 'He said he is coming'

Because of the marking on the verb ending, ambiguity is eliminated to the extent that pronouns in embedded clauses are often deleted. One more example is with the verb 'to think' as in 'I thought he was coming'.

3. ངའི་ བསམ་པར་ ཁྱེད་ ཡོང་གི་ རེད་ བསམ་ གྱུར།  
 I.gen thought he come impft think pft 'I thought he was coming'
4. ངའི་ བསམ་པར་ ཁྱེད་ ཡོང་གི་ རེད་ བསམ་ གི་འདུག།  
 I.gen thought he come impft think impft 'I think he is coming'

## VI. Conclusion

There are many other areas of complexity in Tibetan grammar, but in this brief overview, we have tried to cover the main ones which you will encounter as you begin to study Tibetan.



## Appendix III

### A Note on Verbalizers in Lhasa Tibetan Ellen Bartee

#### 1. Introduction

One of the most productive verbal-constructing strategies in LT is the use of a limited set of verbalizers<sup>106</sup> to 'activate verb status' to a large number of abstract nouns. Scott Delancey refers to these as 'lexicalized verb phrases, consisting of a lexically specific noun and one of a set of semantically very vague verbs'<sup>107</sup>. He goes on to say that this is a 'South(west) Asian areal feature, not characteristic of Tibeto-Burman languages east of the Himalayan area....'<sup>108</sup>.

Complex verbs are those which are constructed from either a concrete or abstract stem, an adjective stem, a verb stem, a phrase or clause, or a concept<sup>109</sup> and one of a small choice of 'verbalizers'; this construction can then function syntactically like a single, simple verb form. Each of the verbalizers can function as full verbs in their own right, but the meaning has been semantically bleached. Although there is some overlap in which two different verbalizers may function with the same stem form, the categories seem to be based in an underlying cognitive reality<sup>110</sup> which influence fairly rigid choices. In addition, this overlap does not construct synonymous forms, but forms with either very different meanings or different shades of meaning. This will be transparent in the examples which follow.

#### 2. Three common verbalizers

There is a small set of verbalizers, perhaps around twenty, but even a smaller set which are commonly used. Three of the most common verbalizers (common as to number of occurrences) are བཤད་ གྱུར་ and གྱུ།. Some examples of these constructions are given below:

---

<sup>106</sup> I think Goldstein was the first to refer to these as 'verbalizers' which I like because they are parallel in many ways to nominalizers; the process of nominalization and verbalization can be repeated for several layers in any one sentence.

<sup>107</sup> Delancey, 1989? in his model of causation paper

<sup>108</sup> *ibid.*

<sup>109</sup> I know *concept* is rather a vague term, but I use it because of constructions that will be explained later in section 2.2; it is possible to put a 'verbalizer' after an aspect marker in a string such as 'I say almost do now' (nga lab grabs byed gis ta.lta) which means 'I was just about to say (that) now'; this construction construed both the aspect slot (which normally comes after the verb) and the adverb (which typically likes to be in the front).

<sup>110</sup> Which is not always readily apparent on the surface.



## 2.1. ບຸນ

ບຸນ has the general notion of 'to send'; one of it's arguments often is something very 'undergoer-ish' and can include an agent:

ຢີ່ເຈ	'letter'		'to send a letter'
ບາຍາສັ້	'mind', 'thought'		'to think'
ບາຍາບາຍາ	'scolding'		'to scold'
ບຸນ	'fart'		'to fart'
ບາຍາບາຍາ	'urine'		'to urinate'
ບາຍາບາຍາ	'eye water' (tears)	+ {ບຸນ} =	'to cry', 'to tear up'
ບາຍາບາຍາ	'dream'		'to dream'
ບາຍາບາຍາ	'song'		'to sing'
ບາຍາບາຍາ	'rain'		'to rain'
ບາຍາບາຍາ	'food' (hon)		'to serve food'
ບາຍາບາຍາ	'examination'		'to take an exam'
ບາຍາບາຍາ	'ice'		'to freeze'

## 2.2. ຫຼີ

The primary meaning of ຫຼີ seems to be 'to manipulate' (often implying some type of force), but there are useages which *seem* to stray from this sense:

ຫຼີ	'drop'	'to drip'
ຫຼີ	'lick'	'to lick'
ຫຼີ	'tooth'	'to bite'

རྩྱག་པད	'comb'			'to comb'
ཁང་པ	'house'			'to build a house'
བད་རས <sup>111</sup>	'scratch', 'itch'	+	{རྩྱག}	= 'to scratch'
གོམ་པ	'(foot) step'			'to walk'
ཨིག་ག	'hiccough'			'to hiccough'
བོད་སྐད	'Tibetan (language)'			'to speak Tibetan' <sup>112</sup>
ཆམ་པ	'(a) cold'			'to have a cold'
ངལ་གསོ	'rest'			'to rest'

### 2.3. བྱེད

བྱེད is one of the most general of the verbalizers and can be glossed as 'to do'<sup>113</sup>. It seems that if there are adjective stems used in these constructions, the chances are highest that the verbalizer choice will be བྱེད<sup>114</sup>; It also appears that བྱེད is the choice when activating the most abstract or amorphous constructions:

ལས་ཀ	'work'			'to work'
བྲ་སྐྱེགས	'preparation'			'to prepare'
སླབ་སྦྱང	'study'			'to study'
ཡག་པོ	'good'	+	{བྱེད}	= 'to do good'
དགའ་པོ	'happy', 'like'			'to act to like'

<sup>111</sup> This is also spelled བད་རས or བར་བད

<sup>112</sup> This form is commonly used in Lhasa, as well as 'speech + rgyab = to speak', but it also can mean 'to shout'.

<sup>113</sup> This one is the most semantically general.

<sup>114</sup> Perhaps it is the only choice, and perhaps they are not adjective, but verb stems. I don't know.

བྱིད་པོ	'comfortable', 'pleasant'	'to be comfortable'
ལས་ཀ་སྒྲུག་ཆག	'bad/evil work'	'to do wrong'
ང	'to cry'	'(act) to cry'
ཀླུ་ཀླུ	'tease'	'to tease', 'to joke'

### 3. Conclusion

The above is not exhaustive, but shows some of the complexity of the different categories of verbalizers. Syntactically, these forms function sort of as an intermediate layer between non-transitive and transitive constructions. There are also a wide range of things which can be verbalized. For instance, I walked into a restaurant, saw a friend and told her something that she also was just about to say. She responded:

ངས་ ལང་ བྲགས་ བྱིད་ གིས་་་་ ད་ལྟ།  
 I say asp vblzr nonpstEVI now  
 'I was just going to say (the same thing)'

In this sentence, བྱིད་ appears after a full verb and aspect marker<sup>115</sup>. Here it functions to verbalize the whole phrase, rather than one word. Another example also shows how a phrase can first be nominalized then verbalized:<sup>116</sup>

མ་རྒྱགས་ན་ཡག་ཤོས་རེད། འཛུགས་ནས་འཛུགས། བྱིད་ཡག་ཡོག་མ་རེད།  
 མ་འཛུགས་པ་བྱིད་གི་ཡིན།  
 'It is best not to lose (something). But if you lose (it), there is nothing to do. I am going to be careful to not lose anything (literally: not lose [nom] do)

These are just a few examples of verbalizers in Tibetan. Because they play a major role in spoken Lhasa, it is important to pay special attention to how they pattern syntactically and semantically.

<sup>115</sup> The adverb is also in a marked position as an afterthought; normally it would appear first in the sentence.

<sup>116</sup> The process of a clause being recursively nominalized then verbalized is common in Tibetan.

## Appendix IV

### On Tibetan Honorifics

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#### 1. Introduction

##### 1.1 Honorifics

Throughout Asia, languages such as Japanese, Vietnamese, Thai, etc. have developed systems of honorifics. Tibetan also has an elaborately developed system of honorifics. This paper provides some explanations for various semantic categories, as well as a description of the development and in some instances, decline, of the use of honorifics in Tibetan.

##### 1.2 Honorifics in Tibetan

In spoken Tibetan, honorifics are generally a sort of deictic marker in which referential expressions are relative to the participant's perceived status of those engaged in linguistic exchange. It would seem to follow therefore that honorifics in Written Tibetan (WT) would be nearly non-existent. While Classical Tibetan does not involve the degree of referential shifting that the Modern Central dialects (CT) employ, honorifics are still used extensively. The difference seems to be that the honorific form is attached to the referent intrinsically rather than relative to the social setting. Stephen Beyer substantiates this by pointing out that as early as the ninth century, those translating Buddhist Sanskrit texts into Tibetan were instructed to always use honorifics when referring to the Buddha<sup>117</sup>.

In addition, the particular style of an author or the genre of a piece of literature also determines the use of honorifics. Texts that frequently employ honorifics tend to be 'formal, urbane and literary registers while minimal use signals registers that are informal, folk, and colloquial.'<sup>118</sup>

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<sup>117</sup> Beyer quotes from the standard translator's guide *rom sgra.sbyor bam.po gnyis.pa*. The Classical Tibetan Language, p. 153.

<sup>118</sup> *ibid.*

In this paper we describe honorifics primarily as spoken in the CT dialects (specifically Lhasa), so will not make reference to WT. However, the antiquity of honorifics is indicated by the fact that WT texts do contain honorifics. Because of available texts, it can be said with certainty that at least by the ninth century honorifics were to some degree established in Tibetan.

### 1.3 Dialect variation

Within China, Tibetan can be divided into three large dialect groupings: Ü-Tsang (dbu.gtsang), Amdo (a.mdo), and Kham (kham)<sup>119</sup>. These three groups all represent major dialect distinctions. In addition, each group has many smaller sub-groups of dialects as well. One of the distinctions among the three major dialect divisions is the use of honorifics; Amdo and Kham rarely use honorifics to the extent that the dialects of Ü-Tsang, or CT, do. Within CT, Lhasa and Shigatse dialects have the most developed honorific systems.

### 1.3 Attitude issues

The use of honorifics within Lhasa seems to be of paramount importance as it is linked to social politeness and appropriateness of attitude. Many feel that the use of honorifics distinguishes between higher and lower social classes. In other areas, however, the use of honorifics can actually signal the opposite attitude. For example, it is possible that in a kham dialect the use of honorifics could signal anger or dissatisfaction<sup>120</sup>. Thus, the neglect of honorifics in CT and the employment of honorifics in kham could both be used to indicate social distance.

Another present discussion revolving around honorifics is the opinion of those who feel that honorifics are a barrier that prevent more interaction cross-dialectally. The view of such persons is that if there were no honorifics, or if honorifics were reduced, then Tibetans from many dialects would be able to communicate amongst themselves<sup>121</sup>.

In CT, there are primarily three levels of honorifics: 'humilifics'<sup>122</sup>, middle (most commonly used), and high honorifics. For example, the non-honorific form for 'food' is [kʰa laʔ], the middle honorific form is [ʃɛ laʔ] and the high form is [sø ɪsʰiʔ]. 'Humilifics' and 'high honorific' do not have as many forms as the more commonly used middle honorifics.

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<sup>119</sup> This is just one way to divide the dialects and we recognize that a five-way division can also be made by further delineating Western and Southern within the Central group.

<sup>120</sup> Personal discussion with Trashi Tsering of Dongan in Yunnan.

<sup>121</sup> There needs to be more study on this, but generally this view is held more by those non-CT dialects than not.

<sup>122</sup> I think Stephen Beyer was the first one to use this term.

## 2. Categories of honorifics

It is common that at the very least, if there is honorific marking in a language, pronouns would certainly be marked honorifically. If a language has lost most honorific forms, it is most likely that what is retained will be a second person pronoun form. In Mandarin Chinese for example, one of the only remnants of honorifics retained in is the second person pronoun: [nin2] 'thou' (plain form: [ni3] 'you'). In Tibetan, especially in the Central dialects, almost every grammatical class has honorific corollaries. For example, nouns, pronouns, verbs, adverbs, and auxiliaries and all have honorific forms.

At first encounter, honorifics in CT seem to be impossible to learn and use, but if we approach them systematically, the task is more accessible. This paper does not attempt to provide an exhaustive list of honorific forms, but rather to show systematicity by grouping commonly used forms.

### 2.1 Body parts

Much of the logic of Tibetan honorifics lies not in the thing referred to itself, but in it's association to a referent of honor or respect. For this reason, forms drawn from the body are the most productive in Tibetan.

#### 2.1.1 'The body'

The non-honorific term for 'body' is ལུས་ [ly] or སུ་ཐུག་ས་པོ་ [suk.po]. The honorific form སྒྲི་ [ku] which is prefixed before the first syllable of the non-honorific form of the word. If it is a two syllable word, the second syllable is dropped.

སུ་ཐུག་ས་པོ་	[suk ku] -->	སྒྲི་སུ་ཐུག་ས་པོ་	[ku su?] 'body', 'health'
མདུན་	[tø] -->	སྒྲི་མདུན་	[kʷin tø] 'in front of'
ཁྲ་སྒྲམ་	[ta kam] -->	སྒྲི་ཁྲ་སྒྲམ་	[kʷin tøm] 'heavy blanket'
ཆས་	[tʃʰɛ?] -->	སྒྲི་ཆས་	[ku tʃʰɛ?] 'thing', 'tool'
བྲོང་	[kʲõŋ] -->	སྒྲི་བྲོང་	[ku kʲõŋ] 'suffer loss'
བྲོལ་	[kʲɛp] -->	སྒྲི་བྲོལ་	[ku kʲɛp] 'behind of'

རྩ་	[ɿo] -->	སྐྱ་གཏུང་	[ku toŋ]	'corpse'
ལུས་	[ly] -->	སྐྱ་ལུས་	[ku lyʔ]	'body'
རླུང་བསྐངས་	[luŋ laŋ] -->	སྐྱ་རླུང་	[ku loŋ]	'anger'
ཁྲག་ཤེད་	[tʰaʔ ʃeʔ] -->	སྐྱ་ཁྲག་	[ku tʰaʔ]	'blood pressure'
ཚབ་	[tsʰəp] -->	སྐྱ་ཚབ་	[ku tsʰəp]	'representative'
མགྲོན་པོ་	[tʰoŋpo]	སྐྱ་མགྲོན་	[ku tʰoŋ]	'guest'

In many cases, one honorific form could represent several, or many, non-honorific forms with slightly or greatly variances of meaning. For example, ཁྱེ་ག་ (husband/man), མཉམ་མ་ ('younger brother's wife'/'son or grandson's wife'), ལྟོ་པོ་ ('companion/friend/lover'), བཟུང་ལྷི་ ('sweetheart/lover'), ཡུ་ཅེ་ ('wife'), etc. all are represented by only one honorific form སྐྱ་ལྷི་.

### 2.1.2 The head

When speaking of the head (མཁོ་ [ko]) or things related to the head, the honorific form is དབུ་ [uʔ] as the following examples show:

སྐྱ་	[ta]	དབུ་སྐྱ་	[u tʰə]	'hair'
ཁྱ་མོ་	[ʃæmo]	དབུ་ཁྱ་	[u ʃa]	'hat'
མགྲོན་པོ་	[kotʰəʔ]	དབུ་མགྲོན་	[utʰəʔ]	'crown of the head'
མགྲོན་པོ་	[ko napo]	དབུ་སྐྱ་པོ་	[unəŋpo]	'a headache'
མགྲོན་པོ་ལ་	[kokorwa]	དབུ་ལ་	[ukorwa]	'to be fooled'
ལོ་ཁྱེད་	[ko tʃiʔ]	དབུ་ལོ་	[u tʃiʔ]	'leader'

གུར་	[k <sup>h</sup> ur]	དབུ་གུར་	[ukur]	'tent'
འགོ་ཚུགས་པ་	[kots <sup>h</sup> ukpə]	དབུ་བརྩེས་པ་	[u ŋepa]	'start'
མགོ་འཐྲོམས་	[ko t <sup>h</sup> om]	དབུ་འཐྲོམས་	[u t <sup>h</sup> om]	'confused'

### 2.1.3 The mouth

When speaking of the mouth (ཁ་ [k<sup>h</sup>a]), the honorific form ཞལ་ [ʃɛ:] is used.

ཁ་པར་	[k <sup>h</sup> apa:] -->	ཞལ་པར་	[ʃɛpa:]	'telephone'
ཁ་ལག་	[k <sup>h</sup> ala?] -->	ཞལ་ལག་	[ʃɛla?]	'food'
ཁ་བདེ་པོ་	[k <sup>h</sup> a tɛpo] -->	ཞལ་བདེ་པོ་	[ʃɛ tɛpo]	'smoothtalker'

### 2.1.4 The hand

That which has to do with the hands (ལག་པ་ [lak<sup>h</sup>pa]) is indicated by the honorific form ལྟག་ [tɕ<sup>h</sup>a] as the following examples show:

ལས་ཀ་	[lekə]	ལྟག་ལས་	[tɕ <sup>h</sup> alei]	'work'
ལག་ཤུབས་	[lakʃup <sup>h</sup> ]	ལྟག་ཤུབས་	[tɕ <sup>h</sup> aʃup <sup>h</sup> ]	'gloves'
རོགས་པ་	[rokpo]	ལྟག་རོགས་	[t <sup>h</sup> aro?]	'help(er)'
ལག་ཁྱུ་	[laʃu]	ལྟག་ཁྱུ་	[tɕ <sup>h</sup> aʃu]	'flashlight'

### 2.1.5 The feet

The last body part which we will look at here is that of the feet (ཀྲང་པ་ [kaŋpa]) which is expressed by the honorific form ཞབས་ [ʃəp]

ཀྲང་བློ་	[kaŋto]	ཞབས་བློ་	[ʃəpto]	'dance'
ཀྲང་ཤུབས་	[kaŋʃup <sup>h</sup> ]	ཞབས་ཤུབས་	[ʃəpʃup <sup>h</sup> ]	'socks'



ལུམ་	[təm]	ཞབས་ཅག་	[ʃap tʃaʔ]	'shoes'
ཀླབ་བཀྲག་	[kupˈkʲæ]	ཞབས་བཀྲག་	[ʃapˈkʲæ]	'chair'
གཡོག་པོ་	[jokpo]	ཞབས་ཕྱི་	[ʃaptɕʰi]	'servant'
ལུས་མོ་	[pymo]	ཞབས་ལུས་	[ʃəpy]	'knee'

## 2.2 Cognitive and Emotive

Even though there are many plain forms for 'mind', most are represented by the same honorific form ཐུགས་ [tʰuʔ]. This is true of many words which indicate cognitive and emotive reference.

སེམས་	[sem] -->	ཐུགས་	[tʰuʔ]	'mind'
ལྗང་	[lo] -->	ཐུགས་	[tʰuʔ]	'heart', 'mind'
སྡིང་	[niŋ] -->	ཐུགས་	[tʰuʔ]	'the heart'
ཡིད་	[jiʔ] -->	ཐུགས་	[tʰuʔ]	'intellect'
ཁོག་པ་	[kʰokˈpə] -->	ཐུགས་	[tʰuʔ]	'interior'
བསམ་པ་	[sam pə] -->	ཐུགས་	[tʰuʔ]	'thought'
སྒྲུང་བ་	[nā wā] -->	ཐུགས་སྒྲུང་	[tʰuʔ naŋ]	'perception'
འདོད་པ་	[tøː pə] -->	ཐུགས་འདོད་	[tʰøn døʔ]	'desire'
ཅག་ག་	[tʃa kə] -->	ཐུགས་ཅག་	[tʰuʔ tʃaʔ]	'protect'
སྒྲོམ་ལམ་	[mũ læm] -->	ཐུགས་སྒྲོམ་	[tʰuʔ mũ]	'prayer'
དོགས་པ་	[tʰok pə] -->	ཐུགས་དོག་	[tʰu toʔ]	'doubt'

## 2.3 Items associated with a particular action

### 2.3.1 Things associated with eating or drinking

We have already showed how the honorific for 'mouth' is used to express items that come into contact with the mouth of the referent. Closely

related, is གསོལ་ [sø:] ('to beg', 'to entreat') which is used as a general category forming prefix to indicate things associated with eating or drinking and བཞེས་ [ʃe:] which is used for many foods.

### 2.3.1.1 གསོལ་

མར་	[ma:] -->	གསོལ་མར་	[sø ma:]	'butter'
ཞི་	[ʃo] -->	གསོལ་ཞི་	[sø ʃo]	'yoghurt'
ཇ་	[tʃa] -->	གསོལ་ཇ་	[sø tʃə]	'tea'
ཇ་དམ་	[tʃə tɐm] -->	གསོལ་དམ་	[sø tɐm]	'thermos'
སྒྲིན་	[mɛ] -->	གསོལ་སྒྲིན་	[sø mɛ]	'medicine'
མདྲོང་མོ་	[toŋ mo] -->	གསོལ་མདྲོང་	[sø toŋ]	'churn' (noun)
ག་	[ʃa] -->	གསོལ་གུམ་	[sø ʈum]	'meat'
རྩམ་པ་	[tsam pa] -->	གསོལ་ཞིབ་	[sø ʃip]	'barley flour mixture'
ཙོག་ཙོ་	[tʃoʔ tse] -->	གསོལ་ཙོག་	[sø tʃoʔ]	'desk', 'table'

### 2.3.1.2 བཞེས་

མོག་མོག་	[mo moʔ] -->	བཞེས་མོག་	[ʃemoʔ]	'dumpling'
ལབ་ལྷག་	[ləppu] -->	བཞེས་ལབ་	[ʃɛləpʔ]	'turnip'
སྒོང་	[koŋa] -->	བཞེས་སྒོང་	[ʃekoŋ]	'egg'
འབྲས་	[ʃe:] -->	བཞེས་འབྲས་	[ʃɛʃe]	'rice'

### 2.3.2 Words associated with 'coming', 'going', 'arriving'

སྟེབས་པ་	[ɛp pa]	ཕྱེབས་པ་	[pʰɛpa]	'arrive'
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འགྲོ་བ་	[towa]	ཕྱི་བས་པ་	[p <sup>h</sup> epa]	'go'
ཡོང་བ་	[jonwa]	ཕྱི་བས་པ་	[p <sup>h</sup> epa]	'come'
འགྲོ་རྒྱལ་	[to roʔ]	ཕྱི་བས་རྒྱལ་	[p <sup>h</sup> emroʔ]	'travel companion'
ཡོང་ལས་ཆེ་	[jonletc <sup>h</sup> e]	ཕྱི་བས་ལས་ཆེ་	[p <sup>h</sup> epletc <sup>h</sup> e]	'maybe (x'll) come'

### 3. Humilifics

'Humilifics'<sup>123</sup> is a limited class of words that reflect the deference of the speaker towards the addressee. Thus the speaker lowers himself in order to raise the addressee. There are only a few of these words that are commonly used as seen in the examples below:

<u>humilific form</u>	<u>non-honorific form</u>	<u>honorific form</u>	
བཅར	ཡོང	ཕྱི་བས	'to come'
ཁྱུ	འཇུང	མཚན	'to drink'
ཁྱུ	ལབ	གསུང	'to say'

### 4. Social Discourse

Because honorifics are used relative to those participating in the speech act, they are a clear and important barometer of the social interaction going on. For example, if a guest came to someone's house, the householder would most likely press tea on that person. Both would be exchanging forms to reflect their deference. Thus:

- a. ངས་གསོལ་ཇ་བཟོས་དགོས། 'I will make tea (h)'  
 b. གསོལ་ཇ་བཟོས་མ་གནང་། 'Don't (h) make (any) tea (h)'

- b. ང་ཁྱ་གི་མཚན། I won't drink (hum) (any)

- a. མཚན་མཚན། drink (h), drink (h)

In the above exchange, a) uses the honorific form for 'tea' because it is intended for the guest; b) uses the honorific for 'tea' and 'make' because of

<sup>123</sup> I do not know who first coined this term, but it may have been Steven Beyer.

the host's work; b. uses humilifics for 'drink' because b is the consumer; likewise, a) uses honorifics for 'drink' for the same reason.

There are also very simple mistakes that can make that can seem to a Tibetan as though one is using honorifics self-referentially. This is especially true when one is an outsider learning Tibetan. For example, the honorific for husband or wife is ལྟོ་ལྟོ. However, other people should call the spouse by the honorific title as ངོ་ལྟོ་ལྟོ actually means that one is, via one's spouse, referring to oneself with an honorific term.

There are several ways to keep track of participants in CT; one of them is by the interaction between speakers and their use of honorific forms. Oftentimes in Tibetan, the actual referent can be omitted, but the participants can still be tracked not only by the auxiliary forms, but also by the use of honorifics. This is also true of some genres of Written Tibetan.

## 5. Conclusion

As already mentioned, the proper use and understanding of honorifics in Tibetan is crucial for communication. Tibetan has an abundant honorific inventory that can be overwhelming to an outsider, but it is important to realize that their derivation and use are not random. This paper was a simple introduction to some of the most common categories of honorific word formation.



## Appendix V

### A Short Reminder of Some Important Pronunciation Rules

This textbook has assumed a basic ability to spell in Tibetan as the starting point. Once the student has learned all the rules however, he learns how difficult it is to remember them. After learning how to pronounce each 'letter' of the Tibetan alphabet<sup>124</sup>, the difficulties of spelling really begin to start. The summary below is intended as a reminder of some of the basic changes that happen when 'letters come together'. Use it as a reminder and not as an exhaustive list.

#### I. Aspiration and Tone

Two of the most important pronunciation points in Lhasa Tibetan are aspiration (with or without a breath of air) and tone (high or low<sup>125</sup>). The following section provides some of the basic pronunciation changes reflected in the orthography.

A. Within words, second syllables, whether low or high tone, go to high tone:

1. ཀད་མོ [kɛ̃ mō] 'laughter'
2. སྒེ་མོ [pʰõ mō] 'girl'

B. When superscribed or prefixed, ཏ ཉ ཱ ེ ཻ are high and unaspirated:

1. ཉེ [ŋá] 'five'
2. ཱམས [nām] 'pluralizer'
3. ཱི་ལམ [mí lām] 'dream'
4. གཞེག [jæʔ] 'yak'
5. རྩེལ [g̊y:] 'money', 'silver'

<sup>124</sup> Technically, each is a syllable and the whole together is called a 'syllabary'.

<sup>125</sup> Tones are high or low, but they can also be high-falling (final consonant stop), low-rising (short vowel) or low-rising-falling (long vowel). These will be up to the learner to perfect as this is a more general look at tone.

6. རྟོན [nǝ] 'find'

C. When ཁྱ རྩ ལ ལྷ རྩ are superscribed or prefixed, they are deaspirated, but the tone does not change:

1. ལྟའཔོ [ka pō] 'to like'
2. རྩམ་མ [tce mā] 'later'
3. ལྟའཔོ [taʔ pō] 'master'
4. ལྟའཔོ [pe lē] 'completely'
5. རྩམ་མ [tsøʔ] 'treasury'

## II. Subfixes

### A. Retroflex

The 'ra-ta' causes non-retroflex consonants to become retroflexed consonants without changing anything else. So a low, aspirated consonant such as ཁྱ [k<sup>h</sup>a] or ལྷ [p<sup>h</sup>a], becomes a low, aspirated retroflex when 'ra-ta' is added as in ཁྱྱ [k<sup>h</sup>a̠] and ལྷྱ [t<sup>h</sup>a̠].

### B. Palatal

The 'ya-ta' causes non-palatal consonants to become palatal consonants without changing anything else, except in the example shown below. So, if the consonant is high, unaspirated such as ཁྱ [kā] or ལྷ [pā], it becomes a high, unaspirated palatal such as ཁྱྱ [k<sup>j</sup>ā] and ལྷྱ [t<sup>j</sup>ā]. When ལྷ is the prefix of ལྷ it is pronounced as ལྷ [u]. When it is palatalized it is pronounced with the 'y' sound only as in ལྷྱྱྱ [jɪn] 'interest'.

### C. Lateral

The 'la-ta' lateralizes the consonants it is subfixed to and changes them to high tone. So all of the consonants, with one exception, are simply

pronounced as a high ལ. For example, ལྷ ལྷ ལྷ ལྷ and ལྷ are all pronounced [lā]. The exception is ལྷ which is pronounced [ta].

#### IV. Sentence Intonation

In addition to word tone, sentence intonation is also important in Tibetan. There is no substitute for listening carefully to the rhythm of sentences and then trying to mimic them. Because bad habits can be ingrained once you begin to repeat words and sentences, it is recommended to first just listen to the sentences several times before attempting to repeat them. Try to hear the stress patterns and final intonation. Sometimes it is useful to hum or whistle the sound before actually saying the sentence.

V. When syllables come together, prefixes and subfixes of the second syllable affect the coda of the first syllable. Often, the first syllable becomes nasalized (for example, when the second syllable begins with an ལ prefix or ལ superfix), but there are other results as well. Good spelling will enable you to more easily identify such changes.





## Tibetan-English Glossary

[Both the Tibetan-English and the English-Tibetan glossaries include a number after the entry; this is the lesson in which the word can be found. Not all the occurrences are listed, but the main ones are. Also, for words that have variant forms, there are included in parenthesis; for words for which WT is different from Lhasa Tibetan, the Lhasa Tibetan form is included in brackets. There are about 600 words in the book that are included in these glossaries]

### List of abbreviations:

caus	causative verb form
n v	non-volitional verb form
hon	honorific form
hon(hum)	honorific: 'humilific' form
prep	preposition
adj	adjective

{ཀ}

དཀར་པོ་ (5, 9)	white
དཀར་པོ་ལྡ (13, 14)	teacup, porcelain cup
སྒྲིག་ (14)	to read
བཀྲ་ཤིས་ (6)	good fortune, personal name
བཀྲ་ཤིས་བདེ་ལེགས་ (9)	blessings, congratulations, greeting
བཏུག་ (14)	to lift
རྒྱ་སྒྲིག་པའི་ (13)	bicycle
རྒྱ་བཏུག་ (1)	the rear end
རྒྱ་བཏུག་ (5)	chair
སྒྲིག་	speech
སྒྲིག་རྒྱུ་	to call, to shout
སྒྲིག་ཆ་	speech, conversation

སྒྲོ་ཆ་འདྲི (10)	to question, to ask
སྒྲོ་ཆ་བཤད	to speak, to talk
སྒྲོ་མ (9)	minute, star
སྒྲོ (14)	body, statue, honorific particle for things connected with the body
སྒྲོ་ངལ	to rest (hon)
སྒྲོ་གཟུགས (14)	body, health (hon)
སྒྲོ་མགྲོན	guest (hon)
སྒྲོ་མ (8, 10)	to thirst
སྒྲོ་ལ (16)	to boil (caus)
སྒྲོང (10)	particle postposed to nouns or adjectives to mean 'completely' or 'only' what the noun or adjective signifies
སྒྲོད་པོ (15)	happy
སྒྲོད་རམ་མགྲོན་ཁང (15)	The Kirey Hotel
སྒྲོག་པ (17)	vomit
སྒྲོག་པ་ཤོར (17)	to vomit (nv)
སྒྲོན (18)	to do, verbalizer (hon)
བསྒྲུལ (15)	to deliver

## ཁ

ཁ (8)	mouth
ཁ་སྒྲོམ (5)	to be thirsty
ཁ་ཉིན་མོ (12)	the day before yesterday [ཁ་ཉིན་མོ]

ཁ་ཚ་པོ (10)	spicy hot
ཁ་གས (10)	some
ཁ་ས (12)	yesterday [[ཁ་ཉི་མ]]
ཁ་བདག་ས (14)	felicity scarf (check definition in lesson)
ཁ་པར (16)	telephone
ཁ་པར་བདང (16)	to telephone someone
ཁ་པར་བྱུག (16)	to make a phone call
ཁག་པོ (13)	difficult
ཁ་ལག (10, 11)	food
ཁང་པ	house
ཁེ་པོ	cheap
ཁོ (6)	third person masculine singular pronoun
ཁོང (5, 6)	third person singular (hon)
ཁོང་ཚོ (5, 6)	third person plural (hon)
ལྲུག་པ (A III)	ice
ལྲུག་པ་བདང (A III)	to freeze
ཁྱི (5)	dog
ཁྱེད་རང (6)	second person singular (hon)
ཁྱེད་རང་ཚོ (6)	second person plural (hon)
ཁྱོད་ནས (17)	(not) at all, never (used with negative)
མཁན (13)	the one who does, doer, nominalizer
མཁྱེན (6)	to know (hon)
ལྲོལ (16)	boil (nv)

འཕྱེར (10) to carry, to take away (nv)

འཕྱིས་ལ (12) besides (prep)

འཕྲུ (11) to wash

{ག}

ག (7) sentence final particle: 'right?'

ག་གི (15) which (WH question word)

ག་ནས (6) from where (WH question word)

ག་པར (8) where (WH question word)

ག་ཚོད (7, 9, 18) how much, how many (WH question word)

ག་རེ (4) what (WH question word)

ག་རེ་རེད་ཟེར་ན (15) because

ག་རེ་ཡིན་ན (15) why (WH question word)

ག་རེ་ཡིན་ནའི་འགྲིགས་ག (10) whatever, is fine/OK (with me)

ག་ལེ slowly

ག་ལེ་ཕེབས good-bye (to the one leaving)

ག་ལེ་བཞུགས good-bye (to the one staying)

ག་འདྲ་ས་སེ (16, 18) how (WH question word) [ག་འདྲ་ས]

གག (13) infinitive particle (before verbs of 'coming' or 'going')

གངས snow (n) (7)

གངས་ཅན (10) land of the snows, Tibet

གངས་འབབ to snow (verb) (7)

གད་མོ	laughter
གད་མོ་དགོད་(བགད)	to laugh
གི	genitive marker (and variants: གི གི འི)
གི་ཡོད། (6, 11)	existential verb marking, existential verb complement
གའི་གནང་གི་མ་རེད། (9)	You are welcome, It doesn't matter
གེས (13)	ergative/agent marker, instrumental marker (གྱིས གྱིས ཡིས ་ས)
གོ (13)	to hear
གོང (15, 18)	price
གོང་ཆུང་ཆུང (15, 18)	inexpensive, small price (ཁྱེ་ཕྱོ)
གོམ་པ (A III)	step
གོམ་པ་རྒྱག (A III)	to walk, to take steps
གོས་ཐུང (18)	pants, slacks
གྱིན (18)	to wear, to put on [གོན]
གྲུ་ཐོགས (16)	preparation
གྲུ་ཐོག་ཕྱིད (16)	to prepare, to get ready for something
གྲང་མོ (10)	cold (i.e., cold weather, cold water)
གྲབས (10)	about to, just (aspect marker)
གྲས (18)	kind, class
གྲུ (13)	boat
གྲོགས་པོ (6)	friend (masc)
གྲོགས་མོ (6)	friend (fem)

ཤོད་ཁོག (10)	stomach
གཡང (10, 12)	bull
ཤོ (17)	a cough
ཤོ་བྱུག (17)	to cough
ཤོག་བརྒྱུ (13)	movie, film
དགའ་པོ (10, 13)	to like
དགེ་ཤེས (8)	teacher
དགུང་ལོ (7)	year, age (hon)
དགོངས་པ (18)	thinking, thought (hon)
དགོངས་པ་མ་འཚོམས (5, 18)	(I am) sorry (hon)
དགོས (9, 10, 14, 15)	to want, to need, should
དགོང་དག (11)	afternoon, early evening
དགོང་དག་རེ་བཞིན	every evening
དགོངས་དག (5)	sorry, excuse me
དམ (10)	enemy
མགོ (10)	head
མགོ་ན (10)	headache
མགྱོགས་པོ (8)	quickly, fast
མགྲོན་ཁང (15)	guesthouse
མགྲོན་པོ (14, 17)	guest
འགྲོ (8, 11)	to go
འགྲིགས (12)	to be okay, permissive
འགྲིགས་ཀྱི་རེད། (12)	It is okay, yes

མཁ་ལགས་ (9)	teacher (hon)
ཁྱ་དཀར་ (5)	India (ཁྱ་གར་)
ཁྱ་དཀར་པ་ (5)	Indian (ཁྱ་གར་པ་)
ཁྱ་ནག་ (5)	China
ཁྱ་མི་ (5)	Chinese person/people
ཁྱ་བས་ (10)	Chinese food
ཁྱ་རིགས་ (5)	Chinese person/people
ཁྱུག་ (16)	to put, verbalizer
ཁྱུག་ཤད་ (A III)	comb (n)
ཁྱུག་ཤད་ཁྱུག་ (A III)	to comb
སྒྲུགས་ (9)	to wait
སྒྲོ་ (9)	door
སྒྲོ་ཁྱུག་ (9, 16)	to close a door, to shut
སྒྲོ་འབྱེད་ (9)	to open a door, to open
སྒྲོ་ར་མོ་ (18)	dollar, yuan
སྒྲོག་ཙེ་ (4)	desk, small table

## {ང}

ང་ (5)	first person singular
ང་ཚོ་ (5)	first person plural
ང་གཉིས་ (10, 13)	first person dual
ངལ་གསོ་ (17)	rest
ངལ་གསོ་ཁྱུག་ (17)	to rest



རྩ (10)	to cry
རྩ (14)	face
རྩ་ཚ	embarrassed
རྩ་ཤེས (7)	to know (a person)
རྩ་ཤེས་པ (7)	acquaintance
རྩ་སྤྱད (14)	introduction
རྩ་སྤྱད་བྱེད (14)	to introduce
རྩ་སྤྱད་གནང (14)	to introduce (hon)
རྩ་སྤྱད་ཁྱ (14)	to introduce (hon (hum))
མངག (10)	to order (as in 'to order food')
མངར་མོ (10)	sweet
དངུལ (13, 18)	money
ཕྱ་པོ (9)	early
ཕྱི་པོ (18)	blue
ཕྱི་མ	in the past, previously (ཕྱི་མ)
ཕྱི་ལ (9)	before, prior (ཕྱི་ལ)
{ཅ}	
ཅ་ལག	things, stuff
ཅིག	indefinite article, a (and variants: གཅིག ཞིག)
ཅོ་ཅོ (7)	older brother
གཅིག་པ (18)	the same, identical
གཅིག (4, 10)	one, a (and variants: ཞིག ཅིག)

གཅིན་པ (A III, 16)	urine
གཅིན་པ་བཏང (A III, 16)	to urinate
བཅག	to break (v)
བཅར (12, 14)	to come (hon (hum))
{ཆ}	
ཆག	to break (nv)
ཆང (10)	barley beer
ཆང་ས (7)	marriage
ཆང་ས་བྱག (7)	to get or be married
ཆང་ས་སྒྲིན (7, 16)	to get or be married (hon)
ཆམ་པ (17)	a cold, the flu
ཆམ་པ་བྱག (17)	to have a cold or the flu
ཆར་པ (8, 10)	rain
ཆར་པ་བཏང (8, 10, 16)	to rain
ཆར་པ་འབབ	to rain (rain falls)
ཆིབས (13)	to ride (hon)
ཆིབས་གནང	to ride (hon)
ཆུ (10)	water
ཆུ་ཁོལ (10)	boiled water
ཆུ་ཚོད (9)	watch, clock, time of day
ཆུང་ཆུང	small
ཆེ་ཆུང (18)	size

ཆེ་དྲགས་ (9)	too big, too much
ཆེན་པོ་ (10)	big
ཆོག་ (10)	to let, to allow
མཆོད་ (16)	to wear, to drink, to eat (hon)

### {E}

ཇ་ (10)	tea
ཇ་མངར་མོ་ (10)	sweet tea
ཇ་སྐབ་མ་ (13, 16)	Tibetan butter tea
ཇོ་ཇོ	see ཅོ་ཅོ
ཇེས་མར་ (8)	later, after
ཇེས་མར་མཇུག་ཡོང་	see you later
ལྗང་བྱ་ (18)	green
མཇུག་ (12)	to meet, to see (hon)
བཇེད་ (13)	to forget

### {ཉ}

ཉལ་ (11)	to sleep
ཉི་མ་ (4)	sun, day, a personal name
ཉིན་དགུང་ (9)	noon, midday
ཉིན་ལྟར་རེ་བཞིན་ (16)	everyday, usually

ཉུང་ཉུང་	little, few
ཉེ་པོ་	close, nearby
ཉོ་ (11, 18)	to buy
གཉིད་ཁྱུག་ (11)	to fall asleep (nv)
མཉམ་ཁྱུ་ (11)	together
ཉིང་པ་ (10)	old (things)
ཉེད་ (13)	to find
ཉོག་པོ་ (7)	trouble, bothersome
སྙིང་ (15)	heart
སྙིང་ཇེ་པོ་ (15)	cute (adj), to have compassion or pity (v)
སྙུང་ (17)	to be ill (hon)

## {5}

ཏག་ཏག་ (9)	exactly
རྟུག་ར་ (A III)	a fart (also རྟུག་འི་ and རྟུག་རི་)
རྟུག་ར་བཏང་ (A III)	to fart
ཏོག་ཙམ་ (7, 9)	a little
བཏང་ (8, 16)	to send out, verbalizer
ཏི་ (13)	horse
ཏག་པར་ (11)	often
བརྟག་དཔྱད་ (17)	examination, research
བརྟག་དཔྱད་བྱས་ (17)	to examine, to research (also བརྟག་དཔྱད་བྱུག་)
ལྟ་ (8, 13)	to look, to watch, to read

ལུང་མོ་ (13)	a program, a show
ལུང་མོ་ཆེན་མོ་ (13)	exciting, interesting
ལྷོག (or ལྷོགས) (10)	to be hungry
སྒོད་ཐུང་ (17)	coat
སྒོན་ཀ	fall, autumn
སྒོན་ (17)	to show, to exhibit
བསྐྱོན་ (17)	see
བསྐྱོན་གནང་ (18)	to show (hon)
 {ཐ}	
ཐག་ཉེ་པོ་ (15)	close, nearby
ཐང་	to go (hon)
ཐབ་ཆི་ (17)	button
ཐབས་ཤེས་ (10)	way (as in 'no way to do something'), means
ཐིགས་པ་ (A III)	drop (n)
ཐིགས་པ་གྲུག་ (A III)	to drip
ཐུག་པ་ (14)	noodle soup
ཐུགས་ (15)	mind (hon)
ཐུགས་ཁྲུལ་མ་གནང་ (15)	don't worry
ཐུགས་རྗེ་ཆེ་	thanks, thank you (hon)
ཐུགས་ཆེ་གནང་ (9)	thank you (hon)
ཐུགས་རྗེ་ཆེ་ལྟུང་	thank you (hon+(hum))
ཐུབ་ (15)	to be able to do something (mostly physical)

ཐེངས་ (16)	times (as in 'three times) (ཐེངས་མ)
ཐོབ་ (10)	to win, to get
མཐོང་ (13)	to see (nv)
འཐུང་ (10)	to drink

## {5}

ད་ (9)	now
ད་ལྟ་ (9)	now
ད་དྲིང་ (17)	also, furthermore
ད་ལོ་ (7, 13)	this year
དང་ (7, 9)	and, associative particle
དང་པོ་ (4, 9)	first
དུས་ (13)	when, while, during
དུས་ཚོད་ (9)	time
དེབ་ (4)	book
དེ་ནས་ (11)	from then, and then...
དེ་ (4)	that
དེ་ཚོ་ (5)	those
དེ་རིང་ (9)	today
དྲོ་ (13)	polite imperative marker
དྲག་ (17)	to recover, to get well
དྲགས་ (9)	too, excess
དྲན་ (13)	to remember

ཁྲི་མ (10)	smell (n)
ཁྲི་མ་སྒྲུམ (10)	to smell (verb)
གདོང (11)	face
གདོང་གཤིས	face color
བདེ་པོ (13)	pleasant, comfortable
མདང་དགོང (16)	last night
མདོག་ཉེས་པོ (15)	ugly
མདོང་མོ (16)	churn
འདི (4)	this
འདི་ཚོ (5)	these
འདོད (10)	desire, want
འདོད་རྒྱུས (10)	greed
སྒྲུག་ཅག (17)	bad (also སྒྲུག་ཆགས་)
འདིར (9, 13)	here
འདུག (8, 9)	existential verb (evidential), verb complement
འདྲི (17)	verb ending indicating that the verb 'seems' or 'appears to be'
བཞུད (12, 13)	to sit, to live
{ན}	
ན (8, 10, 17)	to be ill
ན (11)	if, conditional particle
ན་ཚ (17)	illness

ནག་པོ (5)	black
ནང (8)	family, inside
ནང་ལ (8)	family, inside
ནས (6, 11)	from, after, ablative case marker
གནང (8)	to do (hon)
གནངས་ཉིན་ཀ (9)	the day after tomorrow
གནམ (13)	sky
གནམ་གྲུ (13)	airplane
གནམ་གྲུ་འབབ་ཐང (14)	airport
སྟམ (9)	oil
སྟེ་ལེན (16)	reception
སྟེ་ལེན་བྱེད (16)	to receive
སྟེ་ལེན་ཞུ (16)	to receive (hon(hum))

## {པ}

པ (7)	nominalizer
པ་འདྲ (17)	appears as if (verb + -).
པ་ལགས (7)	father (པ་ལགས)
པ་སངས (4)	Venus, Friday, personal name
པ་སི (13)	ticket
པགས་པ (17)	skin
པས (4)	question particle for information questions
ཕྱ་གྲུ (7)	child, children (from Written ཕྱ་གྲུ)



པོ་རྩལ། (13)	raven (also པོ་རྩལ།)
དཔྱིད་ཀ	spring
ཐལ་མ་ (16)	barley flour mixed with butter tea
ཤེན་པ་ (4)	Saturn, Saturday, person name
ཐོ་ལོ། (16)	ball
ཐོ་ལོ་རྒྱལ། (16)	to play ball
ཐུད་ (13)	to give
ཐུད་གནང་ (13)	to give (hon)
ཐུང་གི། (16)	wolf
ཐུར་བཏང་ (16)	usually

{པ}

པམ་ཐོགས་ (15, 17)	benefit, beneficial
པམ་ཐོགས་མགོན་ཁང་ (15)	Pentoc Guesthouse
པམ་རྒྱུ་ (10)	reciprocal, mutual
པར་	over there, back (as in 'back and forth')
པར་རྒྱུ་ (13)	back and forth
པལ་ཆེ་ར་ (17, 18)	probably
པུར་བུ་ (5)	Jupiter, Thursday, personal name
པུལ་ (14)	to give, to present (hon)
པེབས་ (7, 18)	to come, to go (hon)
པོར་པ་ (10, 13)	bowl (for eating or drinking tea)
པུ་ག། (4)	child, children [པུ་ག།]

ལུག་ལས (8)	work, job (hon)
ལུག་ཕྱི་ལས་གནང་ (14)	welcome (after a long trip) (hon)
ཕྱི་ཁྱེལ་ (6)	foreign country
ཕྱི་ཁྱེལ་མི་ (6)	foreigner
ཕྱིན་ (8)	to go (past)
ཕྱད་ཀ (9)	half, a half
ཕྱེ་ (7)	to be open (འཕྱེད་)
ཕྱུ་གུ་ (7)	child, children (also ཕྱུ་གུ་)
 {བ}	
བུ་ (5)	boy
བུ་མོ་ (5)	girl
བོད་ (5)	Tibet
བོད་སྐད་ (8)	Tibetan (spoken) language
བོད་པ་ (5)	Tibetan (person)
བོད་མི་ (5)	Tibetan (person)
བོད་རིགས་ (5)	Tibetan (people)
བོད་ཟས་ (10)	Tibetan food
བོད་ཟས་ཟ་ཁང་ (10)	Tibetan restaurant
བོད་ཡིག་	Tibetan (written) language
བྱས་	to do (past)
བྱས་ན་ (7, 13)	then, in that case
བྱས་ན་ (15)	to think, to hold an opinion

བྱེད (8, 16)	to do
བྱང (13)	to get
བྲུག (16)	to pour
བྲེལ (15)	to be busy
དབུང་ཁ	summer
དབྱིན་ཇི (6)	England
དབྱིན་ཇི་འི་མི (6)	English person
དབྱིན་ཇི་འི་སྐད་	English language
འབྱེད (9)	to be open
འབབ (14)	to land, to fall, to descend
འབྲི (14)	to write
འབྲི (11)	female yak
འབྲས (11)	rice
དབྱུག་ཤག (7)	forget it, never mind
ཅད་དེ (10)	completely (adv)
ཟྱང (15)	to study
ཟྱང་གནང (15)	to study (hon)
ཅི་ནི་དཀར་པོ (9)	white sugar (also སྤྱི་མ་ཀ་ར་)
ཐུག་ཁང (9)	post office

{མ}

མ (4, 9)	negative marker
མ་གཞི	down there

མ་མྱོང་ (13)	never, to have never experienced
མ་ཟད་ (10)	not only
མང་ཉུང་ (18)	amount
མང་པོ་ (10)	many
མར་ (16)	down, downwards
མར་ (16)	butter
མར་བཤེས་ (17)	to unlace, to undo
མི་ (5)	person, man (generic)
མི་རིགས་ (5)	nationality
མི་འདུག་ (9)	negative existential verb marker (evidential)
མིག་ (4, 18)	eyes
མིག་ཚུ་ (10)	tears
མིག་ཚུ་བཏང་ (10)	to shed tears
མིག་དམར་ (4)	Mars, Tuesday, personal name
མིང་ (6)	name (མིང་ལ)
མིད་པ་ (17)	throat
མིན་ (7)	negative linking verb marker
མེད་ (7)	negative existential verb marker
མོ་ཏ་ (13)	vehicle, motor
མོ་ཏ་བཏང་ (15)	to drive a car
མོག་མོག་ (10)	steamed dumplings
མོའོ་ཅེ་	cents (in tens)
མྱོང་ (13)	ever, to have experienced

དམར་མོ (17)	red (དམར་མོ)
མི་ལམ (A III)	dream
མི་ལམ་བྱང (A III)	to dream
མོ་བོ་ལགས (9)	a polite address for an older woman [མོ་ལགས]
མིན (17)	medicine
མིན་ཁང (8)	hospital
མིན་ལེབ (17)	pill
མིན་རྩིས་ཁང	Tibetan hospital
མུ་གུ (4)	pen

{ཅ}

ཅང (10)	because, causal connective
ཅམ (18)	a little more than X, diminutive particle
གཅང་མ (15)	clean (adj)
བཅོངས (13, 18)	to sell
རྩ་ལ (12)	beside, at the side of (a person)
རྩམ་ཁྱུག (10)	bag for carrying barley
རྩམ་པ (13, 16)	roasted, ground barley
རྩིས (13)	to calculate, to plan, future aspect marker

{ཆ}

ཆ (17)	to be sore
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ཚ་པོ (7, 10)	hot
ཚ་བ་སྤྱུག (17)	to have a fever
ཚང་མ (13)	all
ཚར (13)	to be finished, completive particle
ཚིག (4)	word
ཚིག་གསར (4)	new words
ཚིག་མཛོད (4)	dictionary
ཚེས་པ (12)	date
ཚུར (7)	hither, forth (as in 'back and forth')
ཚོ (1)	plural marker
ཚོང	to buy and sell, to trade
ཚོང་པ (5)	businessman, trader
ཚོང་ཁང (6)	shop, store
ཚོས་གཞི (15)	color
ཚུ (6, 13)	salt
མཚན (3)	name (hon) (མཚན་ལ)
འཚོ་བ (7)	life, livelihood
འཚོ་མས (15)	to be angry (hon)
{ }	
མཛོད (4)	treasure

{ཁ}

ཁ་ལྷུག (4)	pencil
ཁ་ལ་ལག (17)	food (hon)
ཁ་ལྗོ	hat
ཁི་མི (5)	cat
ཁིང (8)	field
ཁིང་པ (8)	farmer
ཁིམ་པོ (10)	tasty, delicious
ཁྱ (6)	to call, to request (hon(hum))
ཁེ་དྲགས (10)	very, extremely
ཁེ་པོ་ཁིག (18)	extremely, incredibly
ཁེད (8, 13)	to fear, to be afraid
ཁོགས་པ (10, 11)	morning [ཁོགས་གས]
གཞན་དག (18)	other
གཞས (A III)	song
གཞས་བཏང (A III)	to sing a song
གཞིས་ཀ་ཙྰ (6)	Shigatse
གཞི་ནས (16)	just now, finally
བཞུགས (13)	to sit, to live (hon)
བཞོན (13)	to ride (on a horse, a bike)
བཞུགས (18)	to sit, to stay (hon)
བཞུགས་གནང	to sit, to stay (hon)
བཞུགས་གདན་འཇགས	Sit down please (hon)

# {ཟ}

ཟ (10, 11)	to eat
ཟ་ཁང (10)	restaurant
ཟེན (9)	to grab, before (when telling time)
ཟེར (9)	to call
ཟླ་བ (12)	month, moon, personal
གཟུང་ལམས་ (4, 12)	week
གཟིགས་ (13, 18)	to see, to buy (hon)
གཟིམ་ཁང (7, 15)	family, house (hon)
གཟུགས་པོ་ (10, 13)	body
བཟང་པོ་ (10)	upright, righteous
བཟོ་པ (8)	factory worker
བཟོ (8, 16)	to make, to do

# {འ}

འི	genitive marker (and variants: འི འུ འེ)
འོན་ (5)	well then, then....
འོ་མ (10)	milk
འོང་ཡག	ya, mmmm
འོག་མ (7)	younger brother or sister
འོག་མ་གུ (7)	younger brother
འོག་མ་གུ་མོ་(7)	younger sister



{ཡ}

ཡག (13)	infinitive particle (before verbs other than 'to come' or 'to go'); nominalizing particle
ཡག་པོ (10, 13)	good
ཡག་པོ་ཅིག་གུང་སོང	it was great (for both of us)
ཡག་ཤོས (15)	best
ཡང (10, 13)	too, also [ཡའི]
ཡང་བསྐྱར (11)	again
ཡར (14)	up, upwards
ཡར་རྒྱུག (17)	to button up
ཡར་ཐེབས (7, 16)	come in (hon)
ཡི་གེ (13)	letter
ཡི་གེ་བཏང (A III)	to send a letter
ཡིག་ཚད་ (A III)	examination
ཡིག་ཚད་བཏང (A III)	to take an examination
ཡིན (5)	linking verb, intentional verb complement
ཡིན་པ་འདྲ (17)	it seems as if (verb complement)
ཡིན་ན	if, conditional verb complement
ཡིན་ནའི (7, 13)	but, however
ཡུན་རིང (14)	long time
ཡོང (12)	to come
ཡོང་ང (10, 12)	sure, alright

ཡོག་རེད། (7)	existential verb ending, verb complement
ཡོད། (7)	existential verb ending, verb complement
ཡོལ་ནས (9)	after, past (in telling time)
ཡག་པོ་ (7)	yak
ཡག་པོ་མགོ་ཁར་ (15)	Yak Hotel
ཡག་པོ་	to lend, to borrow, to rent
{ར་}	
ར་ (7)	locative marker; affixed to open syllables
ར་བཞི (10)	to be drunk
རག་	to obtain, to get
རང་ (4, 18)	second person singular pronoun, reflexive pronoun
རང་ (13)	limiting particle, not so....
རི་མི་ (6)	Japan
རི་བོང་ (10)	rabbit
རི་ལི་ (13)	railroad, train
རིང་པོ་	long
རིང་ཐུང་ (18)	distance, length
རྒྱ་རྒྱ་ (17)	progressive intensifying particle (more and more)
རྒྱ་ཐུང་ (10)	turtle
རེ་རེ་ (17)	each, every
རེད། (4, 5)	linking verb ending

རྟེན་པ་ (15)	help
རྟེན་པ་པ་ (15)	helper, friend
རྟེན་པ་བྱེད་ (15)	to help, please
རྟེན་པ་གནང་།	to help, please (hon)
བརྒྱུ་ (13)	to lose (something)

{ལ}

ལ་ (7)	locative marker
ལག་པ་	hand
ལག་གྲུབ་ས་ (18)	gloves
ལག་ས་ (4)	polite particle
ལངས་ (11)	to rise, to get up
ལབ་ (10)	to say, to talk
ལམ་ཁ་ (14)	road (ལམ་ཀ)
ལམ་སང་ (10)	immediately (ལམ་སང་)
ལས་ (18)	comparative particle
ལས་ཀ་ (8, 11)	work
ལས་ཀ་བྱེད་ (A III)	to work
ལས་ཁང་ས་ (18)	work unit, job location, office
ལས་སྒྲ་པོ་ (13)	easy
ལོ་ཐོ་ (12)	calendar (ལོ་ཐོ་ཐོ་)
ལུགས་སྒྲུལ་ (16)	custom (cultural)
ལག་ས་སོ་ (8)	OK, alright

ལོ (7, 13)	year, age
ལྟོས (18)	question particle after adjectives

### {ཤ}

ཤ (10)	meat
ཤ་འབྲས (10)	rice and meat with potato curry
ཤག (14)	complete marker, inferential marker
ཤད་རྒྱག (16)	to stir, to mix
ཤུགས (17)	strength
ཤེས (4, 14, 15)	to know, to be able
ཤླ་བྱ (4)	paper [ཤླ་གྲྭ]
ཤོར (17)	to arise, verbalizer
ཤོས (15)	superlative marker
བཤད (14)	to speak
བཤེ་བཤེ (A III)	scolding (n)
བཤེ་བཤེ་བཏང (A III)	to scold

### {ས}

ས	earth, place (tea drinking place, buying things place, etc.)
སང་ཉིན (7, 12)	tomorrow
སི་པན (10)	hot peppers, chilli pepper
སྤ (6)	who (WH question)

སྤྱི་སྤྱི (7)	who (WH question, asking for a list)
སེམས་ཁྱུ་བྱེད (15)	to worry
སེམས་ཁྱུ་མ་གཏང (15)	don't worry
སོ (11, 15)	tooth, teeth
སོ་གྲུག (16)	to bite
སོང (14)	went, evidential marker
སྒྲུབ (16)	to mix
སྒྲེབས (10)	to arrive
སྒྲོ་བ་གྲྲ (8, 16)	school
སྒྲོ་བ་གྲྲ་བ (8)	student
སྒྲོ་བ་སྒྲོང (8)	learning, studies
སྒྲོ་བ་སྒྲོང་བྱེད (8)	to learn, to study
སྒྲོ་བ་དོང (4)	textbook
སྒྲོ་བ་ཕྱག (8)	student
སྒྲོ་བ་ཚན (4, 8)	lesson
གསར་པ (4)	new
གསར་པ་གསར་རྒྱུང	absolutely fresh
གསལ་པོ (11)	clear (adj)
གསུངས	to speak, to say (hon)
གསོལ་ཇ (16)	tea (hon)
གསོལ་སྒྲིན (17)	medicine (hon)
བསམ་སྒྲོ་བ (16)	thought (n)
བསམ་སྒྲོ་བ་དང (16)	to think

གསུ (14) to go to meet

{5}

དྲ་གྲོ (4, 5) to know, to understand

འི་ལི (13) Delhi

ལྷ་ས (6) Lhasa

ལྷག་པ (4) Mercury, Wednesday, personal name

ལྷ་མ་གྲོག (18) shoes (ལྷ་མ་ཁྲོག)

{13}

ཨ་ཅག (7) older sister

ཨ་ཅག་ལགས (7, 18) term of address for women above 30 years old (or so)

ཨ་ཅོར (13) towel

ཨ་ནག Anna (name)

ཨ་ནི well then, and so

ཨ་མ་ལགས (7) mother

ཨ་ལས (4) ah!, oh!

ཨ་མེ་རི་ཀ (6) United States

ཨ་རྩིས (17) exclamation

ལུ་སུ (18) socks

ཨོ་ལོས (4, 12) hello

ཨོ (12) oh

ཡང་གྲངས་ (18)

number

ཡམ་ཇེ་ (8, 17)

doctor

# English-Tibetan Glossary

a, one (4, 10)	གཅིག (ཞིག ཅིག)
(not) at all (17)	ཁྱོད་ཀྱིས་
...appears as if (17)	པ་འདྲ་
ablative marker, from (9)	ཀྱས་
able, can (auxiliary verb of physical) (15)	ཐུབ་
able, can (non-physical) (8)	ཤེས་
about to, just (10)	སྐབས་
addition, also (10, 17)	ད་དྲུང་
adverbial limiter (X not too much) (10)	མང་
afraid (verb) (8)	ཞེད་
after, past (9)	ཡོལ་ཀྱས་
again (adverb) (11)	ཡང་བསྐྱར་
age (hon) (7)	དུག་ལོ་
age, year (7)	ལོ་
agent marker (ergative) (14)	གིས་ གྱིས་ ཡིས་ གྱིས་ and ས་
airplane (13)	གཞི་མེ་ཁུ་
airport (15)	གཞི་མེ་གྲུ་འཕགས་ཁང་
all (14)	ཆང་མ་
alright, OK (9)	ལགས་སྟེ་
also, too (10, 13)	ཡང་[ཡའི་]
and, with, conjunction (7, 9)	དང་
angry (hon) (18)	འཚོམས་



Anna (13)	ཨ་ནག
arise (verb), verbalizer (17)	ཤོར
arrive (verb) (10)	སླེབས
ask, question (10)	སྐད་ཆ་དྲི
associative particle, with (15)	དང
at (7)	ལ/ར
back and forth (10)	ཕར་ཚུར
bad (17)	སྒྲུག་ཅག (also སྒྲུག་ཆགས)
ball (16)	སྒོ་ལྔ
barley beer (11)	ཆང
because (15)	ག་རེ་རེད་ཟེར་ན།
because, causal connective (10)	ཅང
before (in time), to reach, to grasp (9)	ཐེན་པ
before, prior (9, 15)	སྔོན་ལ
behind (preposition)	ཐྱད་ལ
beneficial (17)	ཕན་ཐོགས
beside (postposition) (12)	འབྲིས་ལ
best (15)	ཡག་ཤོས
bicycle (13)	རྒྱང་སྒྲི་རིལ (also རྒྱང་འཁོར or རྒྱང་སྒྲི་རིལ)
bird (9)	བྱ
bite (16)	སོ་རྒྱག
black (5)	ནག་པོ

blue (18)	ཕྱིན་པོ
boat	ཕུ
body, health	གཟུགས་པོ
body, health (hon) (15)	སྐྱུ་གཟུགས་
boil (nv) (16)	འཁོལ
boil (caus) <sup>126</sup> (16)	སྐྱོལ
book (4)	དེབ
borrow/lend (14)	གཡར
bowl (10, 13)	ཕྱོར་པ
boy (5)	པ་
break (c, v)	བཅག
break (nc, v)	ཆག
bull (9, 10)	གཡང
businessman (8)	ཚོང་པ
busy (15)	བྱུང་བ
but, however (13)	ཡིན་ནའི
butter <sup>127</sup> (16)	མར
butter tea (13, 16)	ཇ་སྐྱ་བ་མ
button (17)	བྲབ་ཆི
button up, to do up (17)	ཡར་རྒྱག
buy (hon verb) (8, 14)	ག་བྲེགས

<sup>126</sup> This is the voluntary, or non-causative form of 'to boil'. In the next chapter, we will look more closely at the difference between these two kinds of verbs.

<sup>127</sup> Particularly the butter that comes from the female yak (or འབྲི).

buy and sell, trade (verb)	ཚོང
calculate, plan (verb, auxiliary) (13)	ཉིས
calendar (12)	ལོ་ཐོ (ལེབ་ཐོ)
call (be called) (6)	བེར
call, request (hon(hum) verb) (6)	ཞུ
carpet for the floor (12)	ས་གདན
carry (verb) (10)	ལུང
cat (5)	ཞི་མི
cents (in tens) (18)	མོག་ཅེ
ceremonial scarf (15)	ཁ་བརྟགས
chair (4)	རྒྱུ་བརྒྱུག
cheap (15)	ཁེ་ཕོ
cheap (15)	མོང་རྒྱུང་རྒྱུང
China (5)	ཁྱུ་མཁ
Chinese food (10)	ཁྱུ་བས
Chinese person/people (5)	ཁྱུ་མིགས
Chinese person/people (5)	ཁྱུ་མི
churn (noun) (16)	མདོང་མོ
clean (15)	གཙང་མ
clear (adj) (10, 11)	གསལ་པོ
close a door (16)	གློ་རྒྱག
close, nearby (15)	ཐག་ཉེ་པོ
coat, jacket (17)	ལྗོད་ཐུང

cold (10)	གྲང་མོ
cold (noun, have a 'cold') (17)	ཆམ་པ
cold (verb, 'to have a cold') (17)	ཆམ་པ་གྲག
color (18)	ཚོས་གཞི
come (hon(hum)) verb) (12, 15)	བཅར
come (verb) (12)	ཡོང
come in (hon, lit: come up) (16)	ཡར་ཕྱབས
come/go (hon verb) (8, 14)	ཕྱབས
comparative particle (18)	ལས
completely (10)	གྲིང་དེ
completive inferential verb (14)	གཤག
convenient, comfortable (15)	བདེ་པོ
cough (noun) (17)	ཁྲོ
cough (verb) (17)	ཁྲོ་གྲག
country, kingdom (6)	རྒྱལ
cry (10)	ད
cup (13)	དཀར་ཡོལ
custom (16)	ལྷགས་སྟོལ
date (12)	ཚེས་པ
day after tomorrow (12)	གནངས་ཉིན་ཀ
day before yesterday (12)	ཁ་ཉིན་མོ
delicious, good taste (10)	ཞིམ་པོ
deliver (15)	སྟེལ

desire, want (10)	འདོད
desk (4)	སྒྲིག་ཅེ
dictionary (4)	ཆིག་མཛོད
different, dissimilar (18)	མ་འདྲ་བ
difficult (13)	ཁག་པོ
do (hon verb), verbalizer (8)	གནང
do (verb), verbalizer (8, 16)	བྱེད
doctor (8)	ཡེམ་ཱེ (also ཡེམ་ཆི ཡམ་ཆི)
dog (5, 9)	ཁྱི
dollar, yuan (17, 18)	གྲུ་རུ་མོ
door (9, 16)	མུ
dragon (9)	འབྲུག
drink (verb) (10, 16)	འཐུང
drink, eat, wear, worship (hon verb) (18)	མཆོད
drive a car (15)	མོ་ཏ་བཏང
drunk (verb: to be drunk) (10)	ར་བཟི
dual, 'the two of us' (10, 13)	ང་གཉིས
each day, every day (17)	ཉི་མ་རེ་རེ
each day, every day	ཉིན་ལྟར་རེ་བཞིན
each, every (17)	རེ་རེ
early (adverb) (9)	ལྔ་པོ
earth (9)	ས
eat (10, 11)	ཟ

eat, drink, wear (hon verb) (16, 17, 18)	མཚད
enemy (10)	དག
England, English person (6)	དབྱིན་ཇི
English language (15)	དབྱིན་ཇི་འི་སྐད
evening, late afternoon (11)	དགོང་དག
ever (auxiliary verb) (13)	ཟློང
everyday (16)	ཉིན་ལྟར་རེ་བཞིན
exactly (adverb) (9)	དག་དག
examination (17)	བརྟག་དཔྱད
examine (17)	བརྟག་དཔྱད་བྱེད
except for, only (with negative) (18)	ལས
existential evidential verb (8)	འདྲག
existential negative verb (conjunct, ego) (7)	མེད
existential verb (conjunct, ego) (7)	ཡོད
existential verb (disjunct/non-ego) (7)	ཡོག་རེད།
existential verb ending	གི་ཡོད
experienced not X, never (13)	མ་ཟློང
experienced X, ever (13)	ཟློང
extremely, incredibly (18)	ཞེ་པོ་ཞིག
face (11)	གདོང
factory worker (8)	བཟོ་པ
fall (nv verb)	ཟགས
fall (verb) (15)	འབབ

family (7)	མང་ལ
farmer (8)	ཞིང་པ
fast, quickly (8)	མགྱུགས་པོ
father (hon) (7)	ཕ་ལགས (also པ་ལགས)
fear (verb) (13)	ཞེད
female suffix (5)	མོ
fever (to have a fever) (17)	ཚ་བ་རྒྱག
find (14)	ཅིད (ཅོད)
find (10)	ཅིད
finish (aspect marker) (14)	ཚར
fire (9)	མེ
first (4)	དང་པོ
flu (17)	ཆམ་པ
food (11)	ཁ་ལག
food (hon) (17)	ཞལ་ལག
food, meal (10)	ཁ་ལག
foreign country (6)	ཕྱི་རྒྱལ
foreigner (6)	ཕྱི་རྒྱལ་མི
forget (14)	བརྟེན
fresh (10)	གསར་པ་གསར་རྒྱང
Friday (4)	གཟའ་པ་སངས
friend (female) (6)	གྲོགས་མོ
friend (male) (6)	གྲོགས་པོ

from where (question word) (6)	ག་ནས
from, ablative marker (6, 11)	ནས
general term for a vehicle (English) (13)	མི་ཏེ
generally (16)	སྒྲིང་བཏང
genitive marker (5)	གི གུ གྱི and འི
get, to obtain, directional verb (ego) (14)	ཏུང
girl (5)	བུ་མོ (བོ་མོ)
give (verb) (14, 17)	ཤོད
give, present (humilific verb) (15)	སྤྲུལ
gloves (18)	ལྲག་གྲུབས
go (hon verb) (7)	ཐད
go/come (hon verb) (8, 14)	ཐོབས
go (verb) (8, 11)	འགྲོ
go away, perfective evidential verb (14)	སྤང
go to meet, receive (15)	བསྐྱུ
god (6)	ལྷ
good (13)	ཡག་པོ
good fortune, blessing (6)	བཀྲ་ཤིས་བདེ་ལེགས
good taste (10)	ཞིམ་པོ
greed (10)	འདོད་རྒྱུས
green (18)	སྤང་ཁྱུ
guest (15, 16)	མགྲོན་པོ
guesthouse (15)	མགྲོན་ཁང



happy, to like (10, 16)	དགའ་པོ
hare (9)	ཡོས
hat (18)	ཉུ་མོ
he, him (5)	ཁོ
he, him (hon pn) (5)	ཁོང
head (17)	མགོ
headache (17)	མགོ་ཚ
hear, to know (14)	གོ
hello (on the phone, at the door) (12)	ཨོ་ཡོས
help (verb) (15)	རོགས
here (9, 14)	འདིར
high (adjective)	མཐོ་པོ
higher (17)	མཐོ་རུ
him, he (hon) (5)	ཁོང
hit (verb), verbalizer (16)	ཐུག
hit, strike (verb)	གཞུ
hon suffix (4)	ལགས
horse (9) (13)	རྩི
hospital (8)	སྤུ་ཁང
hot (10)	ཚ་པོ
hotel (15)	མགྲོན་ཁང
house (hon) (7)	གཞིས་ཁང
house, home (hon) (15)	གཞིས་ཁང

how (on adj stems) (18)	ལོས
how (question word) (9, 18)	ག་འདྲས
how much, how many (question word) (7)	ག་ཚོད
hungry (verb) (10)	ལྟོག (or ལྟོགས)
I, me (5)	ང
if, conditional particle (12)	ན
ill (verb) (17)	ན
ill (hon verb) (17)	སྤང
illness (14)	ན་ཚ
immediately (7)	ལམ་སང
in (7)	ལ/ར
India (5)	ཁྱི་དཀར (also ཁྱི་གར)
Indian (5)	ཁྱི་དཀར་ག (ཁྱི་དཀར་ར)
infinitive particle (13)	ཡག
infinitive particle (14)	གག
inside (7)	ནང་ལ
instrumental case (14)	གིས གྱིས གྱིས ས and ཡིས
intensifier for adjectives and nouns (10)	ཁྱད
introduce (15)	ངོ་སྤྱད་བྱེད
introduce (hon verb) (15)	ངོ་སྤྱད་གནང
introduce (humilific) (15)	ངོ་སྤྱད་ཁྱས
iron (9)	ལྷགས
is (4)	རེད

Japan (from Chinese) (7)	ཇི་ཡིན
jump (verb)	མཚོང
just, about to (10)	གྲུབས
kind, class (18)	གྲས
know, able (non-physical) (15)	ཤེས
know, to hear (14)	ཤོ
land, descend, fall (verb) (15)	འབབ
last night (16)	མདང་དགོང
late afternoon, evening (11)	དགོང་དག
learning, education (8)	སློབ་སྦྱང
lend/borrow (14)	གཡེར
lesson, class (4, 8)	སློབ་ཆུང
level, measurement (9)	ཚོད
Lhasa (6)	ལྷ་ས (ལྷས་ས)
life (10)	ཚེ
lift (15)	བཏུག
like (verb with visual characteristics) (16)	དགའ་པོ་བྱེད
like (verb), happy (10, 13)	དགའ་པོ
limiting particle (13)	རང
linking verb to be (conjunct, ego) (5)	ཡིན
linking verb to be (disjunct, non-ego) (5)	མིན
little (adverb) (8, 9)	དྲིག་ཙམ
little, diminutive (on adj stems) (18)	ཙམ

live, sit (hon verb) (13)	བཞགས
live, sit (verb) (13)	བཞད
livelihood, life (10)	འཚོ་བ
locative marker (7)	ལ/ར
long time (15)	ཡུན་རིང (also ཟུན་རིང)
look, watch (verb) (8)	ལྟ
lose (verb) (14)	བརྒྱག
ma'am (polite address for older woman) (9)	མོ་བོ་ལགས (མོ་ལགས)
make, cook (16)	བཟོས
male suffix (6)	པོ
man, person (5)	མི
many (8)	མང་པོ
market (11)	སྤོམ་ལ
marriage, wedding (16)	ཆང་ས
marry (verb) (16)	ཆང་ས་བྱུག (ཆང་ས་བརྒྱབ)
Mars, a person's name (4)	མིག་དམར
matters not, it is OK (9)	གཞི་གནང་གི་མ་རེད།
me, I (5)	ང
means, way (way to do something) (10)	ཐབས་ཤེས
meat, flesh (10)	ཤ
medicine (17)	སྨན
midday, noon (9)	ཉིན་དགུང
milk (10)	འོ་མ

mind (hon) (7)	དགོངས་པ
mind (hon) (9)	ཐུགས
minute (9)	སྐར་མ
miss (term of address for women) (18)	ཨ་ཅག་ལགས།
mix, to plunge (16)	ཤང་བྱས
Monday (4)	གཟའ་ཟླ་བ
money, silver (8, 13)	དངུལ
monkey (9)	ཐྱིུ (ཐྱིུ)
month, the moon (12)	ཟླ་བ
more and more (X) (17)	རྒྱ་རྒྱ
morning (11)	ཞོགས་པ [ཞོགས་གས།]
mother (hon) (7)	ཨ་མ་ལགས
mountain (17)	རི
mouse (9)	ཆུ་ཆུ
mouth (8, 10)	ཁ
movie (13)	སྟོན་བརྒྱུ
much, many (10)	མང་པོ
name (6)	མིང་ལ
name (hon) (6)	མཚན་ལ
nationality (5)	མི་རིགས
near ('to a person's side') (12)	ཁྱེ་ལ
need, should (10)	དགོས
negative, not (4)	མ

never (auxiliary verb) (13)	མ་སྟོང
new (as of things) (4, 10)	གསར་པ
nominal suffix, generic for man (5)	པ
nominalizer, 'doer' of the action (14)	མཁུ
noodle soup (15)	ཐུག་པ
noon, midday (9)	ཉིན་དགུང
not only (10)	མ་ཟད
now (adverb) (9)	ད་ལྟ
number (also size for buying shoes) (18)	ཁྱད་གྲངས
often (11)	རྒྱལ་པར
oh (12)	ཨོ
oh, ah (12)	ཨ་ལས
OK, suitable (12)	འགྲིགས་ཀྱི་རེད།
OK, alright (9)	ལགས་སོ
old (as of things) (10)	རྒྱུང་པ
older brother (7)	ཙྨ་ཙྨ་(also རྒྱུང་ཙྨ་or ཙྨ་ཙྨ་)
older sister (7)	ཨ་ཙྨ་
on (preposition)	སྒྲང་ལ
only now, just (16)	གཞི་ནས་
open (verb: to be open) (9)	ཐུ
open a door	སྒྲུ་འཕྱེད
order (verb) (10)	མངག
other, another (18)	གཞན་དག

outside (6)	ཕྱི
pants, slacks (18)	གོས་ཐུང་
paper (4)	མཐོག་བྱ་ (མཐོག་གྲྭ་)
pen (4)	ཕྱི་མུ་ཆུ་
pencil (4)	ཁ་ཕྱི་གྲྭ་
Pentoc Guesthouse (15)	ཕན་ཐོགས་མགོན་ཁང་
pepper (red) (10)	ཁི་པན་
person (7)	མི
person, man (5)	མི
phone (noun) (17)	ཁ་པར་
picture (17)	པར་
pig (9)	ཕུ་ (ཕག་པ་)
pill (17)	སྒྲིམ་ལེབ་
place (n) (10)	ཁུང་པ་
place, suffix modifying noun: '(X) place'(6)	ས
plan to do X (13)	ཕྱི་ས་ཡོད།
play ball (16)	སློལ་གྱུག་
please (hon auxiliary) (11, 15)	རོགས་གནང་
plural marker (5)	ཚོ
polite imperative marker (14)	དོ
polite imperative marker (7)	དང་
porcelain cup (15)	དཀར་ཡོལ་
post office (9)	ཕྱག་ཁང་

pour (16)	ལྷོག (or ལྷོགས)
preparation (16)	བྲུག་ལྗོན
prepare (verb) (16)	བྲུག་ལྗོན་བྱེད
price (15)	ཁོང
probably (17, 18)	ཕལ་ཆེར
question (noun) (10)	དྲི་བ
question particle (4)	པས
question, ask (10)	སྐད་ཆ་དྲི
quickly, fast (8)	མགྱོགས་པོ
rabbit (10)	རི་བོང
rain (noun) (16)	ཆར་པ
rain (verb) (16)	ཆར་པ་བྱང
read (verb) (14)	ལྟོག
receive as a guest (humilific verb) (16)	སྒྲིལ་ལེན་ཁྱུ
reciprocal, mutual (10)	ཕན་ཚུན
recover, to get better (17)	དྲག
red (18)	དམར་པོ (དམར་མོ)
remember (14)	དྲན
rest (hon verb) (17)	ངལ་གསོ་སྟོན
rest (verb) (17)	ངལ་གསོ་བྱལ
restaurant (10)	ཟ་ཁང
rice (10)	འབྲས
rice and meat with potato curry (10)	ག་འབྲས



ride (a horse, bike, etc.) (13)	བཞོན
ride (a horse, bike, etc.) (hon verb) (13)	ཆིབས
righteous, virtuous (10)	བཟང་པོ
rise, to get up (11)	ལངས
road (15)	ལམ་ཀ
roasted barley	རྩམ་པ (13)
roof, upstairs	ཕྱག་ག
room, building (suffix for a location)	ཁང
sad (10)	སེམས་སྒྲོ་བ
salt (16)	ཚུ
same (18)	གཅིག་པ
Saturday (4)	གཟའ་ཕྱེན་པ
say (hon verb) (17)	གསུངས
say, talk (10)	ལབ
say, tell (verb)	ལབ
school (8) (16)	སློབ་གྲྭ
see. (14)	མཐོང
see, to meet (hon verb) (12)	མཇུག
self, reflexive (18)	རང
sell (14)	བཙོངས
sell (verb) (18)	བཙོངས
send (verb), verbalizer (16)	བཏང
send, verbalizer (8)	བཏང

she, her (5)	མོ་རང
sheep (6)	ལྷག
Shigatse (6)	གཞིས་ཀ་ཙེ
shoes (18)	ལྷམ་གོག(ཏམ་གོ ཏང་གོག)
should, want, need (10, 15)	དགོས
show (X) to me (hon) please (18)	བསྟན་རྟགས་གནང་།
show, to exhibit (17)	བསྟན
sick (hon verb) (8)	སྤང
sick, ill (8)	ན
sit (hon) (8)	བཞུགས
sit down (hon) (16)	བཞུགས་གདན་འཇགས།
sit, to stay (13)	བསྐྱད
sit, to stay (hon verb) (13)	བཞུགས
size (18)	ཆེ་ཆུང
skin (17)	པགས་པ
sky	གནམ
sleep (go to sleep, verb) (11)	ཉལ
sleep (fall asleep, verb)	གཉིད་ཁག
small (15)	ཆུང་ཆུང
smell (n) (10)	དྲི་མ
smell (verb) (10)	དྲི་མ་སྒྲུམ
snake (9)	སྦྲུལ
snow (n) (10)	གངས

snow (verb) (10)	གངས་འབབ
snowland, Tibet (10)	གངས་ཅན
socks (18)	ལུ་སྒྲ
some (10)	ཁ་ཤས
sore throat (17)	མིད་པ་ཚ་བ
sore, hurt (adjective) (17)	ཚ་བ
sorry, to be sorry (hon) (7, 18)	དགོངས་པ་མ་འཚོམས།
speak (8, 15)	བཤད
speak, say (hon verb) (11, 15)	གསུངས
spicy hot (10)	ཁ་ཚ་པོ
steamed dumplings (10)	མོག་མོག
stir, to mix (16)	སྒྲུབ
stomach (10)	གྲོད་ཁོག
store (9)	ཚོང་ཁང
strength (17)	བྱགས
student (8, 17)	སྦྱོང་གྲྭ་བ
study, learn (verb) (8)	སྦྱོང་སྦྱོང་བྱེད
study (verb)	སྦྱོང
sugar	ཅི་ནི་དཀར་པོ (ཁྱེ་མ་ཀ་ར་)
summer (13)	དབྱར་ཁ
Sunday (4)	གཟའ་ཉི་མ
superlative suffix (15)	ལོ་ས
sure, OK (8)	ལགས་སོ

sure, OK (permission, acceptability) (12)	ཡོང་ང
sweet (10)	མངར་མོ
sweet tea (10)	ངེ་མངར་མོ
tag question linking verb (13)	རེད་པས
tea (10)	ང
tea (hon) (16)	གསོལ་ང
teacher (8)	དགེ་ཅན
teacher (hon), 'mister' (polite) (9)	ཅན་ལགས
tear (n) (10)	མིག་ཚུ
tear up (to shed tears) (10)	མིག་ཚུ་བདང
teeth, tooth (11)	སྔ
tell, say, ask (humilific verb)	ཁྱེ
textbook (4)	སློབ་དེབ
Thank you (9)	ཐུགས་རྒྱུ་ཆེ
that (4)	དེ
The Kirey Hotel (15)	ཁྱིད་རས་མགྲོན་ཁང
The sun, a person's name (4)	ཉི་མ
then, next (11)	དེ་ནས
then, in that case (8, 13)	ཏུས་ན
then, well (5)	འོ་ན
there (over there far) (16)	ཕ་གཤི་ཕར
things (15)	ཅ་ལག
think (16)	བསམ་སློབ་དང

think (hold an opinion) (15)	བྱས་ན
think (verb (subject is speaker)	བྱས་ན
think, thought (hon) (18)	དགོངས་པ
thirst (verb) (8, 10)	སྒོམ
thirsty (verb) (10)	ཁ་སྒོམ
this (4)	འདི
this year (13)	ད་ལོ
thought (noun) (16)	བསམ་སྒྲོ
throat (17)	མིད་པ
Thursday (4)	ག་ཟེར་ལུ་ར་ལུ
Tibet (5)	བོད
Tibetan (spoken language) (8)	བོད་སྐད
Tibetan (written) (9)	བོད་ཡིག
Tibetan food (10)	བོད་ཟས
Tibetan person (5)	བོད་པ
Tibetan person (5)	བོད་རིགས
Tibetan person (5)	བོད་མི
Tibetan restaurant (10)	བོད་ཟས་ཟ་ཁང
Tibet University (13)	བོད་ཡུངས་སློབ་གྲྭ་ཆེན་མོ
ticket (from English) (14)	པ་སྟེ
tiger (9)	སྟག
time (9)	དུས་ཚོད
time (as in 'one time) (15)	ཐེངས་

time (as in 'one time) (15)	ཐེངས་
to (7)	ལ/ར
today (9)	དི་རིང་
together (13)	མཉམ་དུ་ (མཉམ་དོ་)
Tom (6)	ཐུམ་
tomorrow (12)	སང་ཉིན་
too much, excess (18)	དྲགས་
tooth (16)	མོ་
tooth, teeth (11)	མོ་
towel (13)	ཨ་ཙོར་
train (from English) (13)	རི་ལ་
Tuesday (4)	གཟའ་མིག་དམར་
turtle (10)	རྩམ་སྐལ་
understand, know (6)	ཉི་གོ་
understand, know (hon verb) (6)	མཁྱེན་
undo, unbutton (17)	མར་བཤེག་
United States (7)	ཨ་མེ་རི་ཀ་
upwards, up (15)	ཡར་
urinate (16)	གཅིན་པ་བཏང་ (or ཅིན་པ་བཏང་)
urine (16)	གཅིན་པ་ (or ཅིན་པ་)
very (adverb) (10, 13)	ཞི་དྲགས་ (ཞི་དྲག་)
vomit (noun) (17)	སྐྱུག་པ་
vomit (nv) (17)	སྐྱུག་པ་ཤོར་

walk (n) (10)	ཆམ་ཆམ་
walk, go walking (verb) (10)	ཆམ་ཆམ་ལ་འགྲོ་
want, need, should (10, 15)	དགོས་
wash (verb) (11)	འཁྲུ་
watch, clock, time of day, hour (9)	ཆུ་ཚོད་
water (9)	ཆུ་
water (10)	ཆུ་
wear (verb) (18)	སྒྲིན་
wear, eat, drink, worship (hon verb) (18)	མཚོད་
weather (17)	གནམ་གཤིས་
Wednesday (4)	ག་ཟེར་ལྷག་པ་
welcome back (hon) (15)	སྤྱག་ཤེབས་གནང་
well then, then (5)	འོ་ན་
went, has gone (8)	ཕྱིན་
what (question word) (4)	ག་རེ་
whatever (10)	ག་རེ་ཡིན་ན་
whatever, is fine/OK (with me) (10)	ག་རེ་ཡིན་ན་འི་འགྲིགས་ག་
when, while, during (14)	དུས་
where (question word) (7)	ག་པར་
which (question word) (15)	ག་གི་
white (5)	དཀར་པོ་
who (question word) (6)	སྤྲུ་
who (question word, asking for a list) (7)	སྤྲུ་སྤྲུ་

why (question word) (15)

ག་རེ་ཡིན་ན།

wolf (16)

ལྷོང་གི

wood (9)

མིང

word (4)

ཆེག

work (hon noun) (8)

ལྷན་ལས

work (hon verb) (8)

ལྷན་ལས་གནང

work (noun) (8, 11)

ལས་ཀ

work (verb) (8, 11)

ལས་ཀ་བྱེད

work unit (18)

ལས་ཁུངས་

worry (15)

སེམས་བྲལ

(don't worry: སེམས་བྲལ་མ་  
གནང་།)

worry (hon) (15)

བྱགས་བྲལ་ (don't worry:  
བྱགས་བྲལ་མ་གནང་།)

worse (17)

ལྷག་རྒྱ

worship, wear, eat, drink (hon verb) (18)

མཆོད

write (verb) (9)

འབྲི (past: བྲིས)

yak (8)

གཡག

Yak Hotel (15)

གཡག་མགོན་ཁང

year, age (13)

ལོ

yellow (18)

སེར་པོ

yes, OK (12)

འགྲིགས་ཀྱི་རེད།

yesterday (12)

ཁ་ས (ཁྱེད་ཀྱི་ས)



you (5)	རང
you (hon) (5)	ཁྱེད་རང
You are welcome (9)	གཁི་གནང་གི་མ་ རེད།
younger brother or sister (7)	འོག་མ
younger brother	འོག་མ་བུ
younger sister	འོག་མ་བུ་མོ

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Intended to follow ལྷ་སའི་ཁ་སྒྲོན་སྒྲིང་དེ་བ།, this little textbook begins with lively conversations based on Lhasa speech. The vocabulary tends toward spoken and an attempt is made to arrange the conversations around situations. Some of the conversations are more difficult than others, but the student can either work through the book (although level of difficulty does not advance with the chapter numbers) or pick chapters that are suitable to the students needs. Chinese and Tibetan.

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མཐུན་ཤོག་རྩལ་འགོད་པ་ལིས་ཅན་ཁྱེད།  
དཔེ་མྱིག་འགན་འཁུར་པ་ངག་དབང་ལུན་ཚོགས།

## ༡། རྩ་སའི་སྐད་ཀྱི་ཆར་གཞི་སྟབ་དེབ།

(དབྱིན་ཐོད་ཤན་སྐྱེས།)

ཨའེ་ལུན་པ་ལྷ་ཏིས་དང་།

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